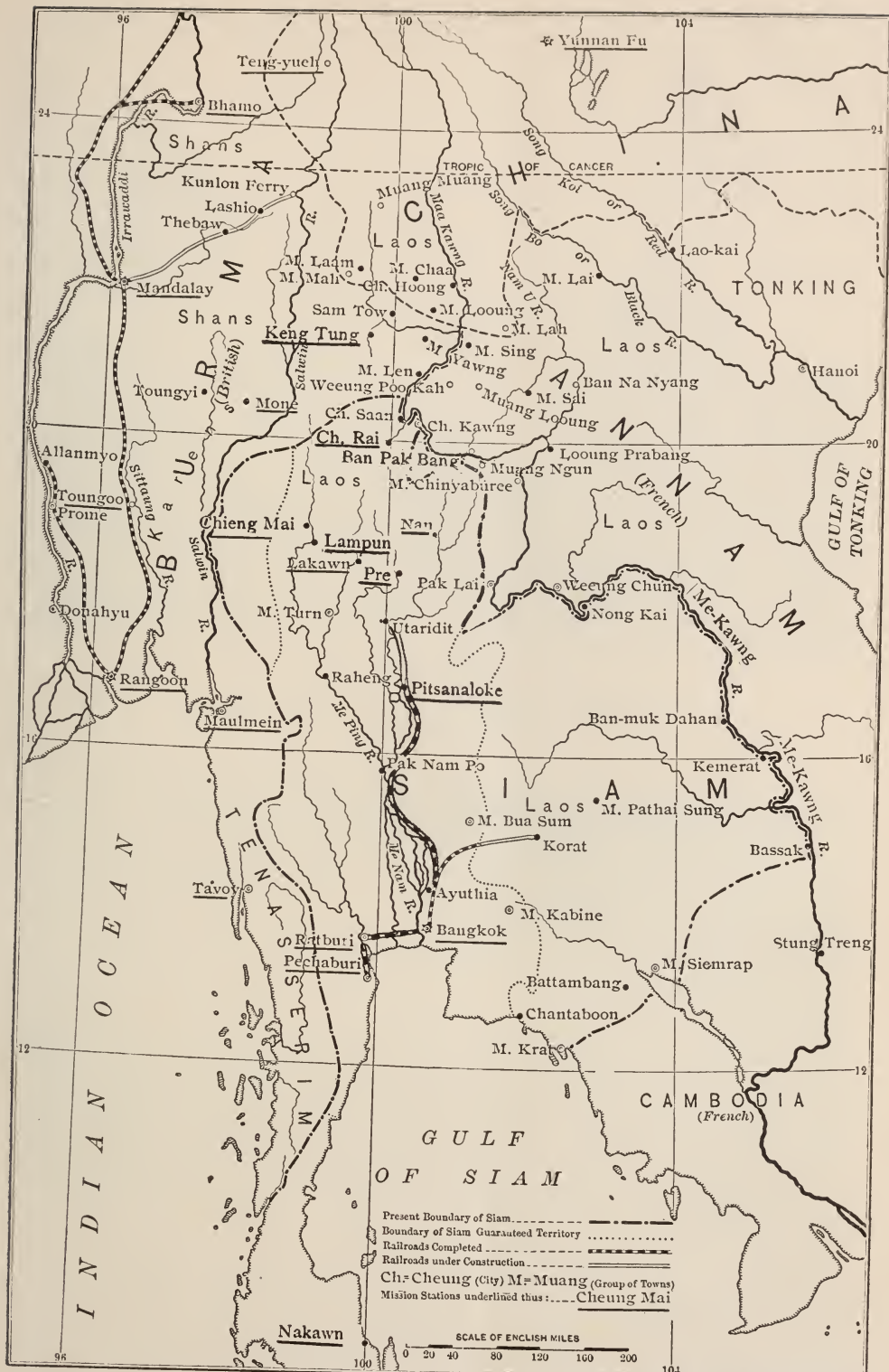


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TRANSFORMING LAMPUN CITY, NORTHERN SIAM

Tearing down the old walls and changing the foot-paths into paved streets. The same transforming process is going on in all the cities of the north



A MISSIONARY TRAVELING IN THE INTERIOR OF SIAM

The caravan is camping at a point six weeks distant from Bangkok. This point is on the line of the projected railway so that the days of these primitive methods of travel are numbered

The Missionary Review of the World

VOL. XXXI. No. 5
Old Series

MAY, 1908

VOL. XXI. No. 5
New Series

Published by Funk & Wagnalls Company, 44-60 E. 23d St., N.Y. Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres. and Treas., Robt. Scott, Sec'y

SIGNS OF THE TIMES

DR. ARNOLD'S DAILY PRAYER

O Lord, I have a busy world around me. Eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them and keep their work Thine, that, as through Thy natural laws, my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind can not conspicuously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake! Amen.

WORLD EVANGELIZATION MOVEMENT

This movement, which has started in Australia, aims to realize "the unity among disciples for which our Lord prayed," as a necessary condition of missionary triumph, "that the world may believe." It does not contemplate organic unity, but cooperative association.

The following proposal has been drafted and approved by the committee of the Victoria Auxiliary:

The suggestion for securing the cooperation of the various churches and societies engaged in foreign missionary work for the more effective evangelization of the world, deserves serious consideration. It is based upon the fact that

an open door lies waiting throughout the whole world for the entrance of the Church with the message of the Gospel.

All foreign mission enterprise is based upon the command of the Master—"Go ye into all the world and make disciples of every creature." How partially and with what broken and divided efforts this command is being obeyed, even the record of the splendid work of the past only too clearly proves. It is necessary, therefore, to coordinate the efforts of the Church, and at the same time to extend them until the whole field is occupied. For this end it is proposed:

1. Accurately to describe the area to be covered to show where is the open door, to appraise what is required for this work. Such information can be largely supplied by the various churches and societies.

2. To sift and incorporate such information, and secure its presentation to all churches.

3. In cooperation with the churches and societies to determine what fields of labor and forms of service can be best taken up by the various agencies, thus economizing the powers of the Church and using them at their highest value.

4. Adopting methods in cooperation with all the churches and societies for bringing these facts and measures before the churches in such ways as to secure the personal and material forces required for such complete evangelization of the world.

In order to secure the above results it seems necessary to bring the various missionary societies into some organization for conference and cooperation. This organization would necessarily have to be formed in one of the great centers of

the world. It is not proposed by such action to interfere in any way with the particular work and management of any society. The great object is to secure cooperation, and especially to aim at clearly and constantly keeping before the attention of all the churches the great work to which they are called by the Master's command.

It is proposed to submit this measure to the next Ecumenical Missionary Conference in Edinburgh in 1910, and the delegates from the Board of the London Missionary Society have given it warm approval. Representatives of other leading societies likewise encourage it. Letters have been sent out to all the one hundred and sixty societies represented at New York in 1900. This project may develop great power for good and we heartily commend it to earnest thought and prayer.

PRACTICAL CHURCH FELLOWSHIP

A most refreshing, tho somewhat unexpected development of Christian unity, is seen in the interchange of *pulpits* between Episcopalians and non-prelatical bodies. Acting under the recently amended canon (xix) Bishop Potter has authorized Dr. Mottet, of the Church of the Holy Communion, New York, to invite into his pulpit preachers of other bodies, and certain Presbyterian and Methodist pastors have already accepted the invitation, and other invitations will follow. More than half a century ago Rev. Albert Barnes wrote:

I am wholly in favor of union in the Church; but I see no way to accomplish it, or to make any progress toward it, until the Baptist and Episcopalians recede from their exclusiveness and recognize the ministers of other denominations as true ministers and other churches as true churches, and then all will be clear. I think, therefore, the work must begin with them and, until this is done, I have

no hope of any real union. I could not, with these views, take any part in an enterprise which contemplates the continuance of such exclusiveness.

And now is it too much to hope that our exclusive Baptist brethren will take away the fence about the Lord's Table, as our Episcopalian brethren are opening the door to a formerly exclusive pulpit. Is it not time that those who give evidence of being born again should be welcomed to the table of the *Lord*, without reference to denominational affiliations? And would it not be another immense stride toward practical Christian unity, thus to emphasize the essentials while giving liberty in all non-essentials. Obviously the denomination to which one belongs is largely a matter of education and early association—not a vital matter.

THE ERA OF DYNAMITE BOMBS

When Alfred Nobel, forty years ago, invented his portable explosive—uniting one-quarter of silicious earth, saturated with three-quarters of nitroglycerin—he little imagined that, instead of providing a new help to mining operations, he was preparing a mine to blow up society. But the bomb is coming into more and more conspicuousness as the great weapon of assassination and the resort of insubordination. If not the Devil's invention, he has certainly appropriated it for his ends. It is at once the most deadly and the most secret and elusive of all the instruments of destruction. It could be flung in a bouquet at the bridal coach of the Spanish King, buried by the garden gate of Governor Steunenberg, or hurled into the midst of a throng at Union Square, and, as a socialist leader boasts, one such bomb could be thrown by a hand that

could not be traced, and disperse ten thousand troops! We know of no menace to society more alarming than the dynamite bomb, that with a very simple knowledge of chemistry and with little cost of time, labor, or money, any man can make. It is the resort of malice and cowardice combined, and before it the best organized police or military force is helpless. There is a growing sentiment that the manufacture and carriage of dynamite should be carefully restricted, and that nothing short of a systematic crusade against anarchists, which shall track them to their dens and exterminate them, will meet the case. Meanwhile "the black hand" is carrying on its deadly work, intimidating even judges in courts and magistrates in office.

THE SOVEREIGN REMEDY

There is, however, in all this, only a deeper disclosure of the fact that *man needs the Gospel*. Crimes of violence can never be prevented by *force*. Love is the only adequate counteractive to human malice. Only the explosive power of a new affection can solve the problem. We have welcomed immigration and neglected evangelization. We open our doors to the refuse of other lands and then neglect them when they come. We are harboring a heathen population in our cities that are as absolutely foreign to Christianity as were the South Sea cannibals. Their language, habits, notions, all tend to isolate and segregate them. When they do come into contact with us it is into collision; it is when a strike, or some other crisis arises; and then, for want of other means of making themselves understood, and for lack of any ties of sympathy, antagonism grows bitter

and deadly. *Bombs* take the place of *bonds*. We know of no remedy so sovereign as thorough and sympathetic Christian work done for the uplifting of these worst classes of our population, and it is most noticeable that the *worst*, when transformed by the Gospel, often make the *best*.

THE MENACE OF SOCIALISM

Dr. Parkhurst has contributed to a current periodical one of his striking papers on Socialism, which he regards as "the greatest question now before the world." He draws a clear distinction between the socialism taught by Christ, and the doctrine of its modern advocates. The communism of the primitive Church was *voluntary*, the result of love and suggested by times of "present distress," when persecution brought poverty and extreme want. There was a surrender but not a denial of individual rights in property, and it was optional whether or not to give up to the general good what was "in one's own power." No doubt society is largely to blame for the rapid and alarming development of socialistic and anarchistic ideas which are fast beginning to dominate even enlightened nations. The antagonism between capital and labor is inevitable while *inequalities* continue so vast as to be obvious *inequities*. No argument can satisfy a working man that it is right or just that one capitalist should have an income of forty-four thousand dollars a day, while he is not sure of forty-four cents. The gulf between high and low is becoming more and more unbridgeable because the heights and the depths are both becoming more extreme.

And the extravagance of the day complicates the problem. Money is spent

with more recklessness than in the days when Nero and Cleopatra dissolved jewels in their wine cups. Men spend money as tho dollars were dimes, and sometimes as tho a million were a mill. Think of a fortune spent on a tennis court or a mushroom cellar, of five hundred thousand dollars spent for a painting or a conservatory, or a quarter of a million for a necklace, or five dollars for a single rose, while abject misery and poverty huddle in dens, scarce fit for a pigsty and shiver with cold and starve with hunger! The selfishness of extravagance is monstrous and cruel, and the destitute *feel* it and revolt against it. They have no weapon against it but violence. They can not correct it by the ballot and they resort to the bullet, so persuasive appeal to pity meets only apathy, and want and woe desperately revenge themselves by an appeal to force. If there be any remedy it is Christian love, manifest in works of benevolence. For this, as for all other evils, the Gospel of Christ is God's dynamic.

THE COLLEGE RIOTS

We can not but think one significant sign of the times to be the growing insubordination of college students. In March last, because a disorderly student of the University of Michigan had been ejected from a theater, a body of fellow students, assembled in front of the place and smashed in the theater front, demolished furniture, and rolled out the piano into the street and wantonly danced on it. The loss to the property reached \$3,000; and the combined remonstrance of the president and dean of the university and mayor of the city could not arrest the violence of the rioters. The manager of the theater had to be protected

by police, and even the mayor was seized by the students and flung out of the telephone booth where he was trying to summon the militia. Later, three hundred and fifty university students in New York were on a strike in connection with the cruel hazing and ducking of Henry Bloch, and these are only specimens of insubordination which, to thoughtful minds, seems the carrying of the principles of anarchy into our highest centers of intelligence and culture. We appeal to educated young men to set an example of law-abiding citizens. Every such act of rebellion against authority sets a premium on similar acts on the part of the ignorant and vicious classes, and tends not only to remove a great barrier from the advance of anarchy but to shut the mouth of those who should be examples of obedience to law as to the right of remonstrance. It is a serious matter when the very material on which we must depend for good citizens is thus practically turned to the advantage of the disorderly classes that menace our very civilization itself. We believe that in our colleges there is a noble body of young men who, by an intrepid stand against all such acts of disobedience to authority, may effectually restrain all such acts of outrage and violence. There is an *esprit du corps* in an institution which, if it be of the right sort is worth more than any mere code of laws; and that ruling sentiment every student helps to create. Let there be courage, even at cost of popularity, to espouse what is right; and often one man, armed with such conviction and strong in a good conscience, can chase a thousand of the more cowardly sort.

President Warfield says that there are three "I's" in the college life which

may be considered quite as important as the three "R's"—Information, Instruction and Inspiration. We venture to add another "I" to his three—*Integrity*.

REVIVALS IN TWO COLLEGES

If the educated young men and young women of the world should become true followers of Jesus Christ and awake to their responsibility for the evangelization of the world, the influence of their God-directed and Spirit-filled energy would be immeasurable.

Good news comes from two well-known colleges that the power of the Spirit has been felt in the conversion and consecration of students. One in America, Berea College, Kentucky, reports that for ten days college duties and business engagements were largely set aside and services were held twice each day.

The result is a great reenforcement of the spirit of Christ among these sturdy mountaineers, and nearly three hundred conversions. A marked feature of this movement is that the young people have enlisted for work, and many of them already have begun their Christian service.

Another college from which the good news comes is the Syrian Protestant College at Beirut. The first week of January was, as usual, observed as a week of prayer with special meetings under the auspices of the Young Men's Christian Association. At the last meeting over one hundred students rose to express their purpose to devote themselves to the service of Christ. If the Holy Spirit should sweep away the cold conservatism and fear of the Sultan's government from professors and students in Beirut there might be a period of per-

secution, for there are many Moslems there, but it would mean a great forward movement for the kingdom of God.

SAILED VOLUNTEERS FOR 1907

The work of the Student Volunteer Movement is continuing to be effective tho naturally not as prominently before the churches as in the colleges and seminaries. The names of student volunteers reported to the office of the Movement as having reached the mission fields during the year 1907 show that they are connected with forty-three missionary agencies. By countries they are distributed as follows: In Africa, twenty-eight; China, seventy-five; India and Burma, thirty-six; Japan, twenty-five; Korea, twenty-three; South America, twenty-two; Turkey, eight; Alaska, three; Philippines and West Indies, twenty-eight; Mexico, eleven; other countries, sixteen; making the number for the year 275. The total number of sailed volunteers is now 3,482.

FOREIGNERS FLOODING THE NORTHWEST

Some idea of the complicated labor situation in the northwestern States may be gathered from the fact that, according to the census of 1900, there were over 1,200 immigrants in this section from each of the following nationalities: Norway, Sweden, Germany, Austria, Hungary, Bohemia, Finland, Russia, Portugal, Spain, Italy, Greece, Rumania, Turkey, Poland, Holland, Japan, China, India, Africa, Australia, and the Pacific Islands. Hungary furnishes the fewest, but Bohemia sent almost as many native-born sons and daughters to Washington, Idaho, and Oregon as did New York. There were as many that

had been born in Turkey or Portugal as in Illinois, and practically as many from the Islands as from Iowa. More than one-eighth were natives of Japan, China, and India. Notwithstanding the immigration restrictions, it is highly probable that the number of Chinese is larger to-day, while the flood of Japanese has been enormous.

F. G. Moorhead says in the *World's Work* for March that within the last eighteen months a new element has been injected into the labor situation; southern Europe has greatly increased its contribution. Foremost among the immigrants have been Austrians, Italians, Greeks, and Montenegrins. Up to two years ago Montenegrins were scarce, but at least 3,000 of them settled in Washington within eighteen months. The natives and the assimilated foreigners looked in wonder at the first swarthy newcomers. "Who are they?" was the question. "Montenegrins," came the reply. The word suffered by repetition, and has become two words, and the newcomers are known through the Northwest as "mountain niggers." To complete the statement, within a few months "The Hindu wandered down into eastern Washington and Oregon and northern Idaho. As the days passed he began to haunt the employment agencies, with great, oxlike, brown eyes imploring work. He can not do the work; he is not wanted by employers looking for the cheapest labor."

EVANGELISM IN JAPAN

Recent reports from Japan refer to the remarkable work that is stirring several of the cities of the empire under the name "*Shuchu* Evangelism." (*Shuchu* is a military term signifying

the concentration of soldiers at one point.) The movement was started in the Kumi-ai churches to help some of the smaller churches, especially those that might become self-supporting. Several of the leading pastors and some of the laymen would spend a week or so with the church and hold public meetings and personal interviews with individuals. The results have been so encouraging that it seemed wise to try similar methods with some of the stronger churches.

Dr. Cary of the American Board writes: "The first large city to be attacked has been Kyoto, where two of the Kumi-ai churches united in the meetings for about a week. Much interest was aroused, to a large extent among those who had already heard much concerning Christianity. One person telegraphed to a business man who was absent in Tokyo: 'Come home at once, no matter what you are doing. Very important.' The man was surprised on reaching Kyoto to find that he was summoned merely to attend religious meetings; but he was among those that decided to be Christians.

"Last Sunday ninety-eight persons were baptized at the Heian Church and seventy-two at the Shijo Church. Perhaps it would have been as well if there had been a little more delay, but probably most, if not all, of these persons had been hearing about Christianity for some time. If they can be developed into earnest, working Christians the strength of these churches has been greatly increased."

Among those making open confession are the mayor of Kyoto and his wife. The Methodists are holding similar meetings.

THE OUTLOOK IN MADAGASCAR

Rev. Jeremiah Peill, who has given thirty-five years as a missionary to Madagascar says that if the present course of the French is persisted in, the Protestant schools, numbering about 4,000, will be reduced to less than 400, and the scholars, recently numbering 160,000 to 180,000 to less than 25,000, thus throwing 140,000 Malagasy children on to the streets without making any provision whatever for their education.

A pamphlet written by the Governor-General himself, or under his dictation, and distributed to all the members of the French Parliament shows his attitude. He says: "We must absolutely resist the formation of a native ministry," and "positively forbid any Malagasy to become a missionary to his fellow-countrymen."

From the Governor-General's attitude one might think that all Madagascar is Roman Catholic, but whereas in the central provinces few remnants of idolatry are to be found; on the contrary among the coast tribes darkness is over all the land, with idolatry of a most degrading type. These people pray to the bones and fingers and hair of their long-departed ancestors (as the Hovas did, before the Gospel came to them). Rum-drinking is regarded as a kind of religious worship offered to these idols.

LATEST NEWS FROM MADAGASCAR

The mad onslaught upon Protestant missions in Madagascar by the French Governor-General and his followers, of which we have spoken with regret and sorrow so frequently during the past year, continues in the same furious manner as before, tho complaints have been lodged with the French government and a diligent in-

quiry has been promised. The fight in the capital, Tananarivo, against the Christian forces is now led by a committee which has taken the proud name of "Republican Executive Committee." This committee called a great public meeting to the public theater of the city on January 5. Special invitations to attend were issued to the natives and a considerable number of them appeared. There were also present about 150 Europeans, most of them government officials. A lawyer, Mr. Thuillier, made the first address upon the subject, "The Roll of the Missions in Madagascar." The shallow, but vitriolic speech, which was published in three numbers of the leading daily paper, was replete with false accusations against all missions. Since it was delivered in French, however, it made little impression upon the natives. Mr. Thuillier was followed by a native, Dr. Ramisiray, who addressed his native brethren upon the same subject in their own language. Altho a former pupil of the missionary schools of the Quakers and sent at the expense of some of these good people to France, where Protestant Christians have been especially kind to the doctor and his wife, the doctor delivered a fiery tirade against the missions to whom he is indebted practically for all he is. After his address, the audience was asked to endorse by a rising vote a set of resolutions which express the opinion that all missions prey upon the credulity of the natives and add nothing whatever to the public welfare, that it therefore becomes necessary to free the natives from the political and religious influence of the missions, and that therefore the Governor-General be requested to continue in his efforts to secularize the country

and close the missionary schools. These resolutions were endorsed by all the Europeans present, by Dr. Ramisiray and two other natives, all the other natives refusing to give their endorsement by rising as requested and even hissing when the three native traitors (as they termed them) arose. Thus, the plans to incite the natives against the missions in Madagascar have failed for the present. But, at the same time, the French Governor-General seems to continue in his more or less open opposition to all Christian work in the island over which he is placed.

THE CRISIS IN PORTUGAL

Portugal is still a century behind the times. With Roman Catholicism as the State religion and the ecclesiastics in positions of power, it is almost impossible for the liberal party to abolish the existing evils. It is said that the assassination of King Carlos, a liberal monarch, was due in part to the antagonism of high ecclesiastics to his efforts to curtail useless expenditures from State funds for Church sinecures. When King Carlos was in England seven years ago he promised to protect the Protestant pastors in their work, and the court in Lisbon has recently passed judgment in favor of the free circulation of the Bible.

The new boy king, Manuel II, is the son of a devout Catholic mother so that it is feared he may not be strong enough to carry out the liberal policy of his father.

NEW DIFFICULTIES IN FIJI

A marvel of transformation has been accomplished in these islands where cannibalism and bloodshed were once rife. In place of the old-

time shameful feasts the wooden drum now calls forth the hour of morning and evening prayer. The frenzied shouts of warriors is now replaced by the strains of Christian hymns.

But the new days of progress in Fiji bring new difficulties. With increased thrift and industry comes increased trade. Land and water are alive with manufacture and commerce. But a new danger threatens. Rev. J. A. Burton writes in *The Mission Field*:

"Along with this brand-new civilization and boastful progress—like plague-infected rats among noble merchandise—have come many vices. These rodents of evil are serious even in a land where long ages of civilization have taught laws of moral sanitation, but in such a climate, among a people so simple and ignorant, they are as the scourge of death.

"But is it not this problem—serious tho it be—which is causing the look of anxiety upon the face of the missionary as he looks upon the river and delta to-day. The simple-minded, easy-going Fijian is giving place to the cunning, scheming, ubiquitous Indian. Hindustan has over 30,000 of her swarthy children here—children for the most part of whom her house is well rid. It is they who cause his face to be perplexed and anxious. Heathenism smiles malevolently at the seemingly coming defeat of Christianity in Fiji. The haughty, treacherous Mohammedan, the subtle, mild Hindu, hope to possess the land of the newly Christianized Fijian. Will they succeed? It depends upon the Church of God as to whether she will respond to the call which is being sounded forth for this coming struggle."

THE PERPETUAL SECRET OF POWER IN MISSIONS

EDITORIAL

The phrase, "Back to Christ," now so common, may be both illusive and delusive. But in one sense it conveys a vital truth, namely that, so far as we get away from the simple truth of *salvation in Christ*, we forfeit the source and secret of all evangelistic power.

From whatever point of view we study man's spiritual need on the one hand, and God's great economy of grace on the other, we constantly experience new surprises, at the exact correspondence and adaptation of each to the other. For example, in the angelic announcement of our Lord's birth (Luke ii: 10-14), three names are applied to Him, which exhaust His whole work in behalf of man: "*Savior*"—the equivalent of "Jesus"—"*Christ*," "*Lord*." To master the meaning of these three names is to grasp the full significance of His whole person and career, as the world's Redeemer; they are centers about which revolve the mysteries of salvation—keys that unlock the secret chambers of God's plan. "Jesus"—Savior—the *human* name, points to his substitutionary work as man's representative, and emphasizes the cross and its bloodshedding. "Christ"—the Anointed—the *Messianic* name, refers to His reception, possession and transmission, without measure, of the Holy Spirit, for the regeneration and emancipation of sinners—insuring freedom from the law of sin and death. (Romans viii: 2). "Lord"—Jehovah—the *divine* name, emphasizes His final conquest and rule.

These names here follow a *historic* order, indicating the successive stages

in the Redeemer's career. First, as Jesus, He saves His people from their sins, as well as their guilt, penalty and condemnation. Then, as Christ, He imparts the Spirit of life and power, to counteract the influence of the world, the flesh and the devil, and spiritual death, the fruit of sin. Finally, as Lord, He destroys all foes, raising His people from the dead, and perfecting sainthood in glory.

To feel the full force of these three names and all that they forecast, it is necessary to get at least a glimpse of the *threefold barrier* to man's salvation.

First, the race was doubly in ruin, in condemnation for actual sin, and in alienation by a corrupt nature. Moreover, there was a host of evil spirits, headed by Satan, seeking to entice men by outward temptation and inward suggestion. And, again, what the word of God calls "the bondage of corruption," holds both body and spirit under control, restraining and limiting the possible attainments and achievements even of the saint. The first of these conditions demands some way of reconciliation with God; the second, regeneration of nature; and the third, a total reconstruction, making all things new. For all these provision is made: for the first, at Calvary; for the second, at Pentecost; and for the third, at the Second Advent. Curiously enough, at each stage of the working out of man's salvation, the law of *substitution* obtains: at the Cross, in Him who takes the sinner's place before the law; in the birth from above, in displacing the corrupt nature by a new nature, a creation of God;

and in the coming reign of Christ, in the divine King who supplants all the rulers of this world and self-will in the evil heart of man.

The wonder of all this grows as it is studied; meditation as a microscope revealing even in minutiae, a more marvelous perfection. The sinner, conscious of a great gulf fixed between him and God, finds in Jesus one who bridges the impassable chasm with his own person, so that he passes over in safety. Then, in the conscious conflict with evil within and without, he finds a new order of "lusts," or overmastering desires, from above, the fruit of the Spirit's indwelling, counteracting the fleshy lusts that are from beneath. (Gal. v: 17.) Beyond, he sees a new and perfect state, wherein all evil is eliminated, and all good triumphant, and God is all and in all.

The whole Bible is permeated by this threefold salvation from the penalty, power, and presence of sin. A Jewish rabbi finds, even in the ten names of the patriarchs from Adam to Noah, a redemptive sentence, taking the literal meaning of each name, in the exact order (Genesis v): "Man—set up—fallen,—the ransom—light of God—descending—teaching—His death brings—the stricken rest." But, if this be accounted fanciful, it is nevertheless true, that, like the water-mark on paper that appears on every page, when held up to the light, the whole Scripture is pervaded by that "testimony of Jesus" which is "the spirit of prophecy."

In all this, tho there be nothing new, yet we can not too often or too strongly reaffirm this truth. A prominent missionary, with his dying breath, left to his fellow missionaries this brief last message: "*Preach Christ.*"

Even in the midst of the heathen there is risk of obscuring the central fact and truth of Christ crucified. Satan's master-device is to draw us away from the Cross. The Lord himself declared that if He be lifted up, He will draw all men to Himself. What a mistake to lift up into prominence whatever else, or allow the crucified Christ to be withdrawn into the background!

How few, even among preachers, grasp this vital fact that, of all the marks of the divine fitness of the Bible to man's deepest need everywhere, these two are foremost: *its revelation of God and of spiritual truth*, and *its clear exposition of the way of salvation*.

A vast area of knowledge is open to man without supernatural help. From the book of nature—the material universe; from the book of history—the annals of the race; from the book of experience—the story of the human heart—he may learn countless lessons, with the aid of only his natural faculties. But a vaster area lies outside all these—the territory of the knowledge of God—which he can not thus penetrate. Nature hints a creator and His power and wisdom; but, as to His *moral* being it is silent, or at best doubtful in testimony. Many adaptations suggest goodness, but the disastrous, destructive aspects suggest malevolence and hence the Parsee conceives of rival deities, Ormuzd and Ahriman. Nature gives no hint of forgiveness, for natural law is inexorable; he who transgresses pays the penalty. If a sinner looks to the universe and asks, "what must I do to be saved?" the silence is awful. To him who seeks forgiveness, there is no answer. The depth of the sea saith, "It is not in

me," and the profounder depth of the sky echoes, "It is not in me." All heathen history is one pathetic longing and groping in the midnight of despair after light and hope—holocausts and hecatombs—the first-born of the body for the sin of the soul, and still the same deathshade that no altar fires can light up.

It is here that the Gospel of grace becomes a day-dawn in the heart, revealing what can be known *in no other way*—God's reconciling attitude, His yearning to save—so that He actually *seeks* the lost instead of waiting for the lost to seek Him!

Even missionaries and lecturers on missions sometimes write and speak as if the Christian religion were simply one among many claimants for the honor of being the best, instead of being unique both in its claim and character. The fact is, that, since the fall, the human spirit is a chamber of darkness and death, and no light or life ever finds its way there until both come from *above*, by a reopening of that dark chamber to the knowledge of God, through a supernatural revelation! We may safely challenge any of the "ten great religions of the world," so-called, to answer that radical question of the Philippian jailer: "What must I do to be saved?" or work that radical change of nature, wrought "that same hour of the night," when that cruel, brutal man "believed on the Lord Jesus Christ." Buddhism, Brahmanism, Confucianism, and all the rest, are as helpless as Fetishism to save a sinner from his sin.

But not so the Gospel of the Crucified. It answers that question of salvation at once and forever. And, more than this, from the day of that first

sin there has never been one problem of the spiritual life that has not found in God's Book its perfect, and only perfect, solution! It is this which constitutes the supreme proof of the divine origin of the Bible—its final, unanswerable apologetic. After the wisest and best of men have worked and worried for ages over these soul problems, like a schoolboy over his mathematics, one word of God has supplied a key to the enigma. God speaks, and authority and certainty takes the place of darkness and doubt. For nearly twenty centuries, in all climes and among all classes, the Word of God has proved the one and the only adequate answer to the voices of the soul crying for light and help; and it is time we all recognized this stupendous fact, and stopt all that tame and hesitating advocacy of the Bible and its Gospel message, which virtually abandons its absolute solitariness as the only inspired revelation of God and of the way of salvation.

For another reason must we emphasize, more than ever, the Gospel message. The mutual relation of the *preaching of Christ* and the *working of the Holy Spirit* needs far clearer apprehension. Attention may be disproportionately fixt upon the work of the Spirit, so as to risk comparative obscuration of that other equally important factor, the faithful preaching of Christ. But the bearing of each on the other is vital. The Holy Spirit is first of all the Spirit of *Truth*, using truth, and most of all the truth about the Lord Jesus Christ, as the basis for all His regenerating and sanctifying work; so that, in exactly that proportion in which men are taught this great essential truth of Christ, crucified, risen, ascended, and coming

again, do we lay the foundation for the Spirit to work His wonders in salvation. It is therefore possible to pray in a mistaken, misguided way for the Spirit's outpouring and manifestation, while not giving heed to the necessary preparation for His regenerating work in the full, clear and constant presentation of the Lord Jesus Christ. Let us note one most emphatic saying of our Lord:

Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man (John v:24-26).

Here first is the declaration of a *present spiritual resurrection from among the dead*, and then of a *future and physical resurrection*; and both are made to depend upon "the voice of the Son of God"—an equivalent phrase for His Word. There are three conditions of all spiritual resurrection: *Christ's voice*, the *hearing of it*, and the *quickenings by it*. The last, being the work of the Spirit, we can not command or control, except by fulfilling the conditions: there must be the *Word of Christ spoken and heard*. Of this teaching the incident that follows—the raising of Lazarus—is both type and illustration. Lazarus having been four days dead, there was no doubt of his death; there had been time for decay and dissolution. Yet our Lord had only to speak three words: "Lazarus, come forth!" and

the dead lived; corruption was not only arrested, but the process of decay actually reversed!

The Gospel word, which is the voice of Christ, has never lost power. We make a fundamental mistake, if we attach even a *secondary* importance to the power of His own utterances in raising and quickening dead souls. This is the one miracle, sign, wonder, that never fails. Let us think and speak of it reverently. *All true preaching of the Gospel is the utterance of His Word—the echo of His voice!* To every one who faithfully proclaims the Gospel it is given to *speak in His Name*, that is, in His *person*, and with His *authority*—to even command dead souls to arise and come forth! We magnify the Spirit's work out of due proportion, when we overlook or belittle the power which supernaturally inheres in the true preaching of Christ crucified. Men and women who know very little intelligently and consciously of the Holy Spirit, have nevertheless wrought great marvels by the power of Christ's Name; so that it is safer to proclaim a full Gospel of salvation through Christ, while as yet knowing little of the Spirit's help, than to depend on the Spirit's power, while failing to furnish that necessary basis for His work, the clear utterance of the truth of the Gospel. Nature's forces approximate omnipotence, but have, all of them, their channels, conductors, and modes of operation. *If men would use the force, they must obey its law.* The same principle obtains in the spiritual sphere. The Spirit of God works through the Gospel message—if therefore we obey the law of the Spirit, the Spirit obeys us—that is, by conforming to His mode of

working we secure His cooperation, and in a sense command His power.

This explains the two great Pentecosts—in Jerusalem and in Cesarea. In both cases, just at the point where Peter had given a full testimony to the crucified Christ, the outpouring of the Spirit came. Each discourse was brief, and the latter seems not to have been completed; but in both cases there was a complete announcement of the work of the Lord Jesus. It was as tho the Spirit, impatient to bless, only waited until enough saving truth had been spoken to supply His weapon of power. We may safely commend that first Christian sermon to study, for, in less than four hundred words, Peter recounts the whole career of Christ—His work on the Cross, His resurrection as the "Prince of Life," His ascension and present session at God's right hand; the whole plan of salvation, in all its parts, being thus briefly outlined, with all that men need to know in order to eternal life. This constitutes it the model sermon for the age.

When Rendell Harris went to Armenia on his mission of mercy to the orphans left destitute by the Turkish massacres, in one of the Greek churches he was permitted to address some forty or fifty survivors whose scarred and marred bodies bore witness to what they had undergone. There was but one appropriate text for such occasion:

"Behold, I have graven thee upon the palms of my hands"—the very place of the *stigmata*—the nail prints, (Isaiah xlix: 16). He reminded those martyr saints how the Lord Jesus had engraven their names on His own pierced hands. The reference he made

to Turkish atrocities was at great risk, for, back of those heroic sufferers, a company of Turkish soldiers waited, to catch him in his words; but, instead of accusing him to the Turkish authorities, they went back and reported: "*Never man spake like this man.*" They were amazed and subdued by the story of the Cross, which will never lose its charm, so long as one sinning and suffering soul remains.

In the American Church at Rome, in the so-called "Burne-Jones" Mosaics, art has sought to pay a peculiar tribute to the work of the Redeemer. The Crucified One is boldly conceived, not as nailed to the tree of shame, but as Himself incorporated with the tree of life whose branches cover the whole heaven. On one side is Adam with sheaves of golden grain, and on the other, Eve with her children, and fragrant lilies. Beyond, surrounded by seraphic figures and four archangels, is the enthroned Christ, holding in His hand the terrestrial globe, and from beneath His throne spring fountains of endless life. Two Latin inscriptions complete the design: one the angelic salutation; the other the message of consolation: "In the world ye shall have tribulation: but be of good cheer! I have overcome the world." All this is meant to express the sublime fact that the cross of the crucified is the tree of life to a dying world; and that the suffering Savior is also the enthroned sovereign, whose crown of thorns has been transformed into a crown of glory—the diadem of universal empire! He who seemed once a helpless victim is the eternal Victor, before whom all foes flee in dismay, and whose scepter sways the universe!

SIAM—ITS PROGRESS AND PROSPECTS

BY WILLIAM A. BRIGGS, M.D.

In the popular mind Siam is associated with "The Siamese Twins," and a much maligned king who is the subject of all kinds of newspaper jokes and newspaper lies. The majority of educated people do not know even the geographical position of Siam—much less anything about the Siamese people. Some well written and instructive books on the country have been published, but their lack of anything sensational prevents them becoming popular. Tourists prefer the comforts of modern liners to the inconveniences of coast steamers, and so miss what to most of them is as much a *terra incognita*, as is South America or the North pole.

A very large part of Siam has been "by conquest" absorbed into French Indo-China. Another section of country, whose inhabitants are identical with the people of northern Siam, is under British rule, viz.: Kengtung, and in quite a large portion of southern Yunnan, China, the people are the same race as the Laos and Siamese. Hence the splendid historic Tai race is divided among four nations. Even the land now called Siam is so uncertain of its future stability, there is little encouragement for national life and progress.

Politically speaking, everything that the selfishness of civilized nations could suggest has been done to prevent Siam from taking her place among the nations. Even in her internal affairs she has been hampered by clauses in the treaties which she had not the power to oppose and has not the power to change. Had these civilized powers used their opportunities to *force* genuine *reforms* upon the

Siamese government, the case would be different. In most instances the greater power has been used to abuse and disable the lesser, making the honest struggle for internal reforms, on the part of the Siamese government, exceedingly difficult, and in some cases impossible.*

Mr. J. A. MacDonald, of Toronto, says: "Christian missionaries are necessary to offset the effects caused by the damnable trickeries of some so-called Christian governments." If this is true anywhere it is true in Siam.

Notwithstanding these and other adverse conditions Siam has made progress along many lines, especially during the last ten years. But before referring to these in detail I would like to call attention to the work done, and the work doing, by the American Presbyterian missionaries; for I do not hesitate to claim that not a little of the progress toward higher ideals in Siam is due to the life and work of these missionaries. Let it also be said, however, that there are a number of men in the employ of the Siam government, and in the American and British legations who have had a large share in the remaking of Siam. It is unfortunate that the word "missionary" is restricted to a certain class of workers.

To these American missionaries and to their work the Siamese government

* The Siamese government for many years has derived a large revenue from gambling licenses. Realizing the evils resulting from this, the government decided to make gambling illegal throughout the kingdom. As compensation for the deficit in revenue it was desired to increase the duty on certain imports. This, however, could not be done without getting the consent of the powers and giving a *quid pro quo*. Siam will soon be driven into the corner where she will have given all her quids away.



A TYPICAL LAOS CHRISTIAN FAMILY



SOME OF THE MEDICAL AND SURGICAL WARDS OF THE CHIENG MAI MISSION HOSPITAL



A YOUNG SIAMESE OFFICER

One of the rising generation of influential, educated Siamese young men.



A CHRISTIAN LAOS GIRL

She is one of the products of the Girls' Boarding School in Chieng Mai—before marriage an assistant teacher—now queen in her own home.



A SIAMESE CHRISTIAN MERCHANT AND HIS WIFE, CHIENG MAI

TYPES OF SIAMESE AND LAOS CHRISTIANS

is conservatively friendly. The government understands without doubt that the sole object of these men and women is the physical, mental and spiritual welfare of the people. This object being attained means, of course, the gradual adoption of what we may call Anglo-Saxon civilization and the gradual overthrow of many Oriental customs. Some of the nobility of the "old school" in Siam are not friendly to this change, and, of course, are not kindly disposed to those who are gradually but certainly bringing this change to pass. Apparently, however, the majority of those in control of the government are of the "new school."

Loyalty and patriotism are taught the children in the mission schools. The king and all in authority are remembered by prayer at every public service and as a rule by the Christians in their family worship. During the last annual meeting of the Laos mission, in answer to a telegram of congratulation, His Majesty wired the following reply: "I received with pleasure your telegram conveying the resolution of the North Laos American Presbyterian Mission in its annual meeting congratulating me on safe return from European tour, and invoking blessings on my person, government and people—for which I return hearty thanks.—Chulalongkorn R."

The work in Siam is divided between two Missions—one in the north among the Laos and one among the southern Siamese, two branches of the one Tai race. In all there are ten stations, seventy-five outstations, twenty-five organized churches with over four thousand communicants, thirty-four schools with about fifteen hundred pupils, eight self-supporting hospitals, where eleven medical men

treated over 50,000 patients last year, and two first-class modern printing establishments which circulate over 8,000,000 pages of literature annually. The missionary force is thirty-five families, two single men and nine single women.

The growth in the Laos Mission (founded 1867) has been steady and continuous, with promise of still greater harvests soon to be reaped.

In southern Siam the work (founded 1840) has been more difficult, but there have been unmistakable signs lately that the Holy Spirit is working mightily in the hearts of some of the best people within and without the Christian communities. The sad deaths of Rev. Boon Itt, Rev. Tien Pow, and Mr. Samuel Naa, were apparently a great loss to the force of workers. These young men were "the very pick and flower of Siam." Boon Itt was spoken of as "the most lovable and most enlightened Christian young man of his country." But shortly after the passing of these servants of Christ, a wave of spiritual movement seemed to pass through the churches. Never before has there been such encouraging response to Christian teaching as there is at present—especially among the young men.

The Christian High School at Bangkok, with over two hundred and fifty scholars is Christian not only in name. During their stay in this school most of the students take a stand for Christ. What a shame the accommodations for students can not be increased. Numbers of applicants are turned away for lack of accommodation. With sufficient funds and force of teachers the school could take its rank as a college without an equal in Siam.

In the Harriet M. House School for

Girls, also in Bangkok, are over one hundred pupils from the best families in the land. Here also the students are limited only by the accommodation. It is in this school (for which the lady in charge has given her very life) that the high-water mark of missionary work has been reached, molding the characters of the future mothers of Siam, and doing it better than the best.

In the north the two schools that are aiming at college rank are the Prince Royal College of Chieng Mai, and the Chieng Mai Girls' School. Here, too, the lack of accommodation is the retarder of progress. In fact most of the boys attending the college are housed in temporary bamboo quarters. Six thousand dollars is needed right away for dormitories. *If boys are turned away from here there is nowhere for them to go.* Is there not some one in America who will come to the relief of these boys and give them a chance?

Among forty-nine persons who recently met at one time with the session of the First Church of Chieng Mai for the purpose of making a public profession of their faith in Christ, thirty-six were students of our educational institutions.

The High Commissioner of Puket approached Dr. E. P. Dunlap in Bangkok in the presence of a prominent business man. Placing his hand on the missionary's shoulder, he said of him: "This man saved my life last year." Then he made the following offer: "If you will place a mission station at Tap Teang I will give you three thousand dollars for a hospital there, and if you will place another station at Puket, I will give you five thousand dollars for a hospital there."

The hospitals in Nakawn, Sri Tamarat, Pitsanaloke, Lakawn and Chieng Mai, and those in some of the other stations have all received large contributions to the building funds from Siamese of high standing who appreciate what is being accomplished by medical missionary work.

From the Vaccine Laboratory of the Chieng Mai Hospital was supplied lymph to vaccinate four thousand children, in one season, by a corps of trained medical evangelists—besides furnishing all the lymph needed by the government for many thousands more. What is now urgently needed in this hospital is a modern operating room. The senior physician in Chieng Mai has been foremost in attempts to alleviate the condition of the lepers. As a result of his incessant labors he has lately received for the mission a tract of land containing 160 acres, given by the Governor of Chieng Mai, to be used as a leper refuge. Dr. James W. McKean speaks with heart and understanding also. He says: "We have the land. We have the lepers in abundance. Our present crying need is for money to erect suitable buildings where we may house and feed our outcast friends for whom Christ died. This practical demonstration will, we firmly believe, bring about compulsory segregation which in the course of time will stamp out the disease in Siam, as it did in Europe centuries ago."

Probably in no Mission in the world has self-support in native churches grown with the growth of the work more than in the Laos Mission. The churches receive no financial aid whatsoever from the Board, and a large proportion of the cost of native helpers, used in outside evangelistic work,

is raised on the field. In practically every one of the seventy outstations the Christians have erected a small chapel for regular Sabbath services. The 1200 adult members of Chieng Mai City worship in a large church built of teakwood. There is a beautiful mission church in Bangkok that cost 20,000 ticals (\$6,666.00). In one of the outstations of Lakawn about fifty miles from the city, there lived an old grandmother who had for years been a consistent believer in Christ. When she was dying she asked to have a record made of her will. There was only one clause. Thirty rupees to be used toward building the first Christian chapel in that district.

Many of the native helpers and assistants remain in the employ of the missions at one-sixth to one-half the salary they could receive elsewhere. Some of them are true missionaries, like Elder Kam Ai and his wife, who left home and friends and went with Dr. and Mrs. Peoples to open Nan station; when the missionaries were forced to leave on account of illness, these two stayed on witnessing a good confession in spite of trials and opposition and discouragements many, and finally, when the missionaries returned, this brave couple prest out "beyond the ranges" to a distant outstation and there held the fort through all the troublous times of the late rebellion, shepherding the sheep and preaching the Word in season and out of season.

The Great Opportunity

A glance at the map will show easily how inadequate is the force sent to "occupy" this immense field. Pre station remains closed for want of two missionary families. Unless relieved of its present financial burdens the Board can not send us these recruits.

Will not some churches quickly unite in supplying as a special fund, the amount needed for the support and traveling expenses of these two families? Even with all the present stations fully manned, there yet remains a large field within Siam not occupied—to say nothing of all the people of this race in French, British, and Chinese territory still to be evangelized. What a magnificent opportunity! What a church parish! What a chance for men and women, who have caught the Spirit of Christ, to either go or send. Do it now! If the Presbyterian Church does not do its duty in this field which is still exclusively hers, it must mean the introduction of denominational evils. Now is the accepted time.

Conditions in Siam are changing. Ten years ago there was little real administration of the outlying provinces by the central government. The different departments seemed to find plenty to keep them busy without going beyond a comfortable boat-ride from Bangkok. During the past decade, however, the central government has gradually extended its administration, until now each department is represented by trained Siamese officials in each of the provincial capitals.

Everywhere throughout the country can be seen neat, clean gendarmerie stations where local men have been drilled and trained by Danish officers, as guardians of the peace. Post-offices and telegraph offices are in every important town. Where heretofore the laws were administered by local headmen or ignorant officials—who could do very much as they pleased—there are now competent Siamese judges, trained in the Bangkok Law School, or in England, under the supervision

of the department of justice, in which department the government employs the best European talent obtainable, irrespective of cost.

The jails are no longer pest houses. They are kept clean and sanitary—open to inspection by European or American physicians. The women have separate quarters, with female wardens. Industrial instruction is given the prisoners, both male and female.

The Public Works Department is changing the landscape in and around the important towns and cities. Interurban roads are making. Old city walls are being pulled down, and the brick used to pave the streets which are being widened or in many places opened for the first time—lanes and foot-paths having heretofore been considered sufficient. Draining and filling in are changing swamps to places of healthful habitation. Irrigating schemes are being planned to insure plentiful rice crops where in times past famines have been not uncommon. Plain but substantial buildings for government purposes are taking the place of bamboo and thatch houses.

The government has four hospitals in Bangkok—the two largest under the direction of American physicians. There is also here a government medical college with an American as superintendent, and a corps of three other American medical professors, besides Siamese lecturers and teachers. In some of the more important interior provinces European and American physicians are employed to care for government employees, gendarmes, military forces, etc., as well as to inspect sanitary (or unsanitary) conditions prevailing; also to provide proper protection against the intro-

duction from without of plague, etc., and against the spread from within of cholera, smallpox, etc. In this work the government is glad to pay for the time of the American medical missionaries whenever it is possible to obtain their services.

Public elementary free schools are being started in all the large centers of population. In Bangkok the government has started schools for the training of teachers, lawyers, civil service employees, and army officers. Wherever missionary educational institutions exist these are, as a rule, given the sympathetic (if not financial) support of the government, and are patronized by the very best class of people.

Of course, with all this progress, the "Land of the Free" is insisting on more freedom for its people. Slavery is being gradually abolished. The people are taught the duties and privileges of citizenship. They no longer have to crawl before an official, but they have to pay their taxes. They are protected in their legitimate work and in their homes, but they must keep the laws.

Among Siamese, in common with every other nation, graft is by no means unknown. Official lordliness, undergraduate pride, and a great passion for *vencer*—these are all too often noticeable in the young officials that have still to cut their eye-teeth. There seems to be a desire to cure the national diseases by external applications rather than by internal remedies.

The best men in Siam agree that the great evil there to-day is a wilful blindness to fundamental defects. There is no one who can deliver any man or any nation from these defects other than THE MAN CHRIST JESUS. He can and He will.

RESULTS OF MISSIONS IN SIAM AND LAOS

BY REV. ARTHUR J. BROWN, D.D.

Author of "The Foreign Missionary," etc.

While the people of Siam from the King to the coolie are kindly disposed toward the missionaries, and while there is an almost entire absence of the opposition which has been encountered in some other lands, the number of converts has not been great. It was not until twelve years after their arrival, that the Presbyterian missionaries baptized their first convert in 1859, and to-day the total number of adult Christians connected with all the missions is only about 4,000. The people are simple-minded and kindly disposed but indifferent to spiritual things.

It would, however, be unjust to cite Siam and Laos as comparatively unfruitful fields, because the actual number of present converts is small, for these missions have thoroughly committed themselves to the policy of self-support, and most of the schools, hospitals, and native helpers are supported by the people.

What Christ can do for these people is abundantly shown by the transformation which He has effected in the lives of those who have accepted Him. The chief of a village on the peninsula was notorious as a hard character. When he was converted under the faithful preaching of Dr. Eugene Dunlap, he summoned all the people of his village and announced to them his determination to follow Christ. Then he asked the forgiveness of those whom he had wronged. He brought out his bottles of liquor and broke them to pieces. He amazed his creditors by paying their claims in full, for they had never expected to see their money again. He put away all his

wives and concubines, except his first wife, making provision for their support and that of their children so that they might not suffer. Then, in the presence of all his people, he kneeled down and solemnly dedicated himself and all his possessions to the service of God.

This is a fair illustration of what the Gospel has done in hundreds of instances in Siam and Laos. The Christian is a marked man among his fellows, distinguished not merely for his difference in faith, but for his superior intelligence, morality, thrift, and integrity. No wonder that the Governor of Puket says: "Wherever the Christian missionary settles, he brings good to the people. Progress, beneficial institutions, cleanliness, and uplifting of the people result from his labors."

The Siamese are not superficial students of Christianity. How deeply they sometimes think on the problems of religion is shown by the following list of questions which were propounded to me by one of the native leaders. He said that these questions were often raised by inquirers, and he wanted advice as to how to answer them:

1. In what respect is Christ like or different from us? If he is different from us in kind, then how can we be like Him, tho we want to; if in degree, why can not any one who will be like Him?

2. Was not Christ self-deceived and did He not realize His mistake when He cried "My God, my God, why hast Thou forsaken Me?"

3. If Christ was omniscient, was not His temptation useless and unmeaning?

4. What do you mean by salvation, heaven, sin, new birth, eternal life?

5. If Christ took away sin, and death came through sin, why then do Christians

die like the rest of us who are not Christians?

6. Why should I be saved, and how?

7. Is not Christianity inferior to Buddhism because it is incomplete, Heaven being inferior to Nirvana?

8. What advantage does Christianity offer and secure for me in this present world, especially to my heart?

9. If I accept Christ, will I know that I have the things promised, or is it a matter of belief in the unknown future, as is Buddhism?

10. If God is all-powerful, wise and just, and rules the universe, why are some men born poor, some rich, some healthy, some diseased, some blind and crippled, some with great advantages, others neglected and oppressed?

11. Is it sinful to kill animals? If not, why not?

Problems of this kind are expected in India and Japan, but I had not anticipated them in Siam.

Social Results of Missions

It should be noted, too, while the number of conversions has been comparatively small, the social results of missionary effort have been unusually large. In most lands, converts are the first prominent results of missionary labor, and social changes come later. But in Siam this order has been reversed. Converts have not been lacking, but their number is small in comparison with the reforms which missionary influence has been the chief factor in producing. Indeed it is probable that missionary teaching has been more influential in establishing the general policy and developing the public sentiment of the country than in many lands where the number of converts has been much larger. The reforms inaugurated by the king are directly traceable to the influence of the missionaries. As the ruler of a country in which Buddhism is the State

religion, he has not personally accepted the Christian faith, but he has not hesitated to adopt the suggestions which the Christian teachers have made.

The royal decree abolishing gambling-halls is one of several striking illustrations of this that might be given. Gambling was formerly licensed and even encouraged by the government. The monopoly of the gambling-place in every city and town was auctioned off to the highest bidder. The successful concessioner, often a Chinese, erected a large building in a central location. Music and free theatrical entertainment added to the attractiveness of the place, especially in the evenings, when almost the whole population assembled. In this way, every village had its gambling-hall, the larger cities many of them, and as the exclusive right to conduct the places was a government concession, the vice had direct official patronage.

As a result of arguments presented by Dr. Dunlap and Minister King, the King finally decided to institute a reform, and in January, 1905, issued a decree abolishing eighty of the one hundred and three gambling places in the interior on April 1st of that year, and directing that the remainder of the interior houses should be closed April 1st, 1906, those in Bangkok, April 1st, 1907. This gradual abolition was partly due to the prudent desire to avoid a violent change which might awaken formidable opposition in a conservative country, and partly to the necessity for providing for the loss of revenue that would ensue. To meet this, the land-tax was increased. This, however, covers only the loss caused by closing all the gambling-houses outside of the capital, and places all the burden upon the people

that they can easily bear. For the loss of revenue from gambling-houses in Bangkok, Siam proposes to raise her import dues. Being, however, a country where the privileges of all white men are guaranteed by "extra territorial laws," the treaties which now fix the import dues at three per cent. can not be changed without the consent of the treaty powers.

The kings and princes of Siam openly acknowledged their indebtedness to the missionaries. King Mongkut did this in a remarkable decree.

Many years ago, when there were no white men in Siam, the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of Government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The Government of Siam has great love and respect for them and has no fears whatever concerning them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things.

The late ex-regent remarked in 1871 to the Hon. George F. Seward, then American Consul-General at Shanghai, that "Siam had not been disciplined by English and French guns as China, but the country had been opened by missionaries.

The present King said to Dr. Dunlap in 1898: "I am glad you are here working for my people and I wish you success." Such words from such a ruler mean much. Strict Buddhist tho he is, he and his high officials not only grant full religious toleration, but

assign valuable property to Christian mission work at a nominal price, as at Nakawn, or none at all, as at Ratburi. Not only this, but the King personally contributed \$2,400 in 1888 to enlarge the mission hospital at Petchaburi. He also gave at various times \$1,000 to the girls' school at the same station, 4,000 ticals to the mission hospital at Nakawn and headed a list of donors of the new site for the Christian Boys' High School at Bangkok, over eighty of his princes and nobles adding their names till the gifts aggregated 17,000 ticals. The queen, in 1895, gave the money for a woman's ward at the Petchaburi hospital, and \$1,500 to form "The Queen's Scholarship Fund" at the Harriet House Girls' School. Prince Devawongse personally said to the author in Bangkok: "Your missionaries first brought civilization to my country." The American Minister, the Hon. Hamilton King, says that, at a banquet in 1899, Prince Damrong, the Minister of the Interior, declared in the hearing of every one at the table: "Mr. King, I want to say to you that we have great respect for your American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by every one, and if you are in a position to let it be known to your countrymen, I wish you would say this for me."

The Testimony of Travelers

Travelers and diplomatic representatives have testified in strong terms to the remarkable influence of the missionaries. Dr. William M. Wood, afterward surgeon-general of the United States Navy, accompanied Mr. Townsend Harris when, in 1856, he

negotiated a treaty between Siam and the United States, and what he saw led him to write:

The unselfish kindness of the American missionaries, their patience, sincerity and truthfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missions, and prepared the way for the free national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion.

The Hon. John Barrett, formerly American Minister to Siam, 1894 to 1898, bore frequent and emphatic testimony to the high character of the missionaries and great value of their work. His successor, the Hon. Hamilton King, writes:

The work of the Protestant missions in this country has been especially fruitful in good results along the general lines of Christian education and civilization, influencing alike those in high estate and of low degree. . . . Siam is a country in which the American missionaries have made no mistakes of importance and where they enjoy the fullest respect and the entire confidence of the Government. It is not only their preaching that is making their influence felt; these men are a power for good along all lines of influence. . . . And by endeavoring to make the people to whom they were sent a little stronger, a little happier and a little better, they have gradually been commending their gospel of a good and holy God, who is everywhere working out of the best of His children, of which great family all men are members.

Holt Hallett, the English traveler and author of "A Thousand Miles on an Elephant," says:

Nothing struck me more during my

journeys than the high estimation in which the American missionaries were held by the chiefs. Not only were they on a friendly and kindly footing with them, but by their bold strictures upon acts of injustice and by exposing and expostulating against the wickedness and senselessness of certain of the reigning superstitions, they had become a beneficent power in the country.

Obstacles and Encouragements

Obstacles to missionary effort are not wanting. Many vices against which there is little or no public sentiment weaken the character of the people.

Then languid indifference is the special obstacle to mission work in Siam that national pride is in Japan, ancestral worship in China and caste in India. A tropical climate, a prolific soil and a comparatively sparse population remove those incentives to energy which a sterner clime, a poorer soil and a denser overcrowding supply in China. The religious beliefs of the people intensify this physical and mental sloth by commending the passive rather than the active life.

In spite of these obstacles, however, Siam and Laos are promising mission fields. There are notable advantages in the openness of the entire country, the good-will of all classes of people, the avowed favor of the Government, the willingness of high officials to send their children to mission schools, the disposition of the authorities to prefer graduates of mission institutions for official positions, the frankly expressed gratitude of the King and his ministers for the services which the missionaries have rendered to Siam, and the comparative absence of that bitter poverty which so oppresses the traveler in India. Then there is no caste, no ancestral worship, no child mar-

riage, no shutting up of women in inaccessible zenanas. In no other country of Asia, except Korea, are Protestant missionaries regarded with greater friendliness by people of all ranks. Their lives and property are as safe as if they were under British rule in India. Princes and nobles are their friends. Men trained in the universities of Europe ask them questions. Missionary educators teach the sons of governors, judges and high commissioners, and missionary physicians are called into the homes of the proudest officials.

Most significant of all, there is a general expectation of another incarnation of Buddha.

Mr. Dodd says:

Most of our auditors looked upon Jesus as the next Buddha, the Savior, Ahreyah Mettai. Many lifted both hands in worship of the pictures, the books, and the preachers. Our colporteurs were treated in most places as the messengers of the Buddhist Messiah. Offerings of food, flowers, and wax tapers were made to them. In return, they were expected to bless the givers. They explained that they themselves were sinners deriving all merit and blessing from God, and then reverently asked a blessing from Him. Thus Christian services were held in hundreds of homes.

Dr. Briggs writes of one of his tours:

The message was received with outspoken gratitude and intelligent interest, many of the people remaining till long after midnight, reading the books and tracts by the light of the fire and asking questions of the Christians in our company. These people, hungry for truth that satisfies and longing for light, are very anxiously awaiting the coming of the promised Messiah of Buddhism. What a preparation for the true Messiah!

Never has the Christian missionary had a better opportunity to take tact-

ful advantage of a national belief for the introduction of the Gospel of Christ.

My heart lovingly lingers upon my journeyings through the Land of the White Elephant—the month upon its mighty rivers, now towed by a noisy launch, now poled by half-naked tattooed boatmen, now shooting tumultuous rapids through weirdly savage cañons; the days of elephant-travel through the vast forests, slowly picking our way along the boulder-strewn bed of mountain streams, traversing beautiful valleys and climbing rocky heights, the huge beasts never making a misstep even in the most slippery steeps; the nights when we pitched our tents in the heart of the great jungle, the camp-fire throwing its fitful light upon the boles of giant trees and the tangled labyrinth of tropical vines amid which monkeys curiously watched us, and unseen beasts growled their anger at our intrusion. Most delightful of all, are my memories of the unvarying kindness of the people, who, from His Majesty the King down through princes, commissioners and governors to humble villagers, showed a hospitable friendliness which quite won my heart; while it would be hard to conceive a more loving welcome than was extended to us by the missionaries and by our able and sympathetic American Minister and his family. More profitable to us than they could possibly have been to the workers were our long conferences regarding the Lord's work in that far-off land. It is prospering in their hands, and it will prosper to a far greater degree if the Church at home will give to them that loving, prayerful and generous cooperation which the missionaries in Siam and Laos so well deserve.

THE YOUNG PEOPLE'S MISSIONARY CRUSADE

REPORT OF THE FIRST INTERNATIONAL CONVENTION OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

BY REV. FRED. P. HAGGARD, BOSTON, MASS.

Corresponding Secretary of the American Baptist Missionary Union

"Young man, sit down; when the Lord wishes to convert the heathen, He will do so without your help or mine." It would be difficult to imagine just what the author of this famous remark would have said could he have been present in this first convention held under the auspices of the Young People's Missionary Movement. Possibly he might have been confirmed in his hyper-Calvinism and in his opposition to the intrusion of rash youth into the affairs of Almighty God. Probably, however, he would have concluded that, after all, He who chose the twelve apostles is engaged in marshaling a great host of young people for the conquest of the world, and that sin will be imputed not to those who respond to the call to service, but to the men and women who may seek to oppose them, or to hinder others who would furnish the sinews of war.

The world has been profoundly moved again and again by the spectacle presented in those great conventions of the Christian Endeavor Society, the Epworth League and the Baptist Young People's Union. The quadrennial gathering of Student Volunteers have also made a deep impression upon the Christian Church. It is doubtful, however, if many were prepared for the revelation of the great convocation of young people recently brought together in Pittsburg. Some, it is true, had a vision and did not hesitate to prophesy regarding it. A representative of one of the mission boards made use of an exceedingly interesting and

forceful illustration in his campaign to secure delegates for the convention from his denomination. He said: "The Young People's Missionary Movement has been in existence less than six years. During that time it has made little noise, but it has been steadily at work tunneling under the Church. The first great blast will be set off at Pittsburg. You ought to be there to witness it."

Like the conventions of the Student Volunteer Movement, the entire program at Pittsburg was devoted to a consideration of the missionary problem and the allied forces which may be marshaled for its solution. Unlike the gatherings of the Volunteers, however, its personnel was made up of the rank and file in the churches; not simply the students, many of whom, of course, were present, but of business and professional men and women; mechanics and teachers; pastors, board secretaries, Sunday-school workers and other Christian leaders. There were some gray heads but the majority of those present were not old and all who attended did so with the full realization of the fact that a new movement of *young* people had been successfully launched—a movement which is destined to have an influence upon the future development of the Kingdom beyond anything that can be imagined.

It was an interdenominational and international convention. Over 2,000 delegates were present from Canada, India, China, Japan, Korea, Arabia, Italy and from thirty-one States in the



PART OF THE CROWD IN THE CONVENTION HALL

Union. At no one of the eight sessions were less than 3,000 people present and in some as many as 3,500 were counted. Large overflow meetings were held on two evenings. The main assembly hall was ideal, atmospheric conditions were exceptionally favorable for Pittsburg, and hospitality was abounding. There probably is no city in the United States where a stronger missionary interest is sustained than in the "smoky city." Some one said it was a good place in which to "experiment." There could be no greater mistake, however, than to suppose that this convention was an experiment, or that it was considered such by the leaders. It was evident to those who had

studied the situation that such a convention was not only logical, but necessary, and that its success was assured from the beginning. True, it was planned and carried through by those who had had large experience in such matters, but no one felt that the actual realization of these carefully laid plans was due to aught else than the Spirit of the living God. The directors and advisers of the movement were profoundly grateful for the outcome; they were greatly humbled thereby.

The convention was highly favored in its chairman, Dr. John Willis Baer, president of Occidental College, Los Angeles, California, formerly General Secretary of the United Society of

Christian Endeavor. He presided at all meetings with a rare grace and dignity and won every heart by his evident spirituality and power. The



JOHN WILLIS BAER, LL.D.
President of Occidental College, Los Angeles,
California

Association Quartette, composed of Messrs. Gilbert, Metcalf, Keeler and Peck, was an inspiration. They made a definite contribution to each session. On two evenings they were assisted by a male chorus of one hundred voices. A full stenographic report* of the proceedings is promised for delivery in May. We shall not, therefore, attempt more than to refer to a few salient points in addition to those already mentioned.

The spirit of the convention was one of its most remarkable features. It was a spirit of calmness, of earnest purpose, of unity. There was little machinery, visible or invisible, but from beginning to end there was per-

fect rhythm of movement. There was no gaiety, but much prayer. A few spontaneous outbursts of applause did not become strong enough to distract. The very atmosphere wasregnant with these ideas: that the missionary enterprise is the greatest and most important enterprise in the world; that childhood and youth are the natural periods in which to implant and develop interest in this enterprise, and that if an adequate campaign of education is properly planned and conducted, a veritable revolution in the attitude of our churches toward this enterprise may hopefully be looked for within a generation.

General Secretary Michener's report was an able and convincing document. Passing by all the interesting statistics given as to the rapid development



CHARLES C. MICHENER
General Secretary of the Young People's Mis-
sionary Movement

of the Movement and of the growing interest in mission study, I quote a portion of what he said regarding the

* Cloth, postpaid, \$1.25.

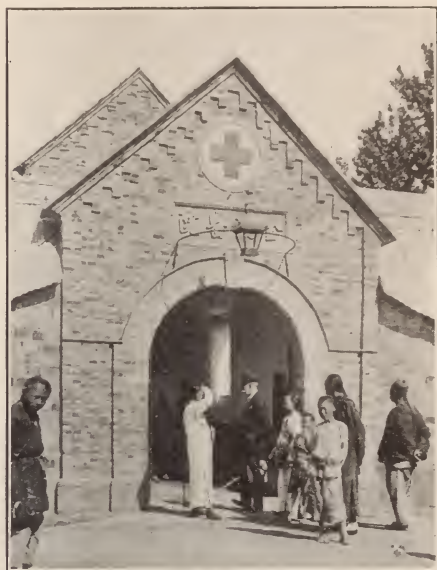
basal principles upon which all the work thus far has been done:

In the discussion of plans which the Board of Managers enter into, one fundamental principle is always kept in mind, namely, that this movement exists solely to assist the mission boards in their work of missionary education. It does not follow from this that the different boards are carrying on their work in ways which are exactly alike. . . . One of the peculiarities of the Young People's Missionary Movement is, that, while it is interdenominational in organization and management, everything which it has or does is used denominationally. Having no membership nor local constituency nor contact with organizations in local churches, it stands in the strategic position of ministering to the needs of all. It thus unites for common purposes the leaders of all the missionary organizations on the continent.

The exhibit was a worthy adjunct of the convention and showed evidence of great skill in preparation as well as artistic and educational sense in execution. It was visited by thousands, including school children and citizens of Pittsburg. In addition to a complete display of literature published by the Movement and the mission boards of North America, there was a large variety of missionary curios of great interest and value, including a most attractive collection of Chinese works of art and a bed of spikes which had actually been used for years by an Indian fakir. This latter was purchased by Mr. Taylor and Mr. Vickrey on their recent tour of the mission fields of the Orient.

Further results of this tour were in evidence at the convention, namely, prints from hundreds of negatives, illustrating life in mission lands. These were shown in the form of bromide enlargements, stereoscopic

views, lantern slides and moving pictures. The latter are the first ever exhibited in America, and are destined to play a large part in the develop-



IN FRONT OF A MISSION IN CHINA

One of a Moving Picture Series shown at the Young People's Convention

ment of missionary enthusiasm here, as they have already done in England. As one observer remarked: "We have heard the missionaries tell of these things, we have attended many stereopticon lectures in which mission scenes were depicted, but these moving pictures transport us over the seas and set us in the very midst of that seething multitude." It would be difficult to describe the sensations which come to one who for the first time sees enacted before his very eyes the actual working of a mission school in session; beholds the halt, the lame and the blind being brought to the mission hospital for treatment; attends an actual operation in a mission hospital; shudders at the awful scenes attendant upon the worship of the false gods; and rejoices

at the playful antics of Japanese children in their kindergartens. It is the purpose of the Movement to extend the usefulness of the above exhibit



FLETCHER S. BROCKMAN

National General Secretary of the Young Men's Christian Association of China

and pictures by organizing deputations consisting of specially trained workers, missionaries and others who will reproduce the exhibits in various cities of the country. In England these missionary exhibitions have created a profound sensation. They have been organized on an extensive scale. Conducted in such centers as Birmingham, they require the largest hall and the services of 1,000 trained helpers. From the admission fees of a single exhibition net profits as large as \$20,000 have accrued to the mission boards. It is the purpose of the Movement to conduct these proposed exhibitions solely in the interest of the mission boards.

Denominational Rallies

These took the place of the regular sessions on the last afternoon. They had been well planned and were generally largely attended. Enthusiasm was the rule in each gathering and definite results were secured in all. In some of these, large schemes for advance work along the lines of missionary education were planned. Incidentally these group meetings served to emphasize the helpful relation of the Movement to the several denominations and their respective mission boards.

The principal features of the program might be arranged in four groups:

Reports from Similar Movements in Other Lands

It was expected that the genius of the Movement would be recognized by workers in other lands. Statements regarding the need for such work and the inception of plans for its development were made by Mr. Kenneth Maclellan of Great Britain, Rev. J. L. Gerdine of Korea; Rev A. H. Ewing of India and Mr. Fletcher S. Brockman of China. The aim in all these and other countries will be to keep the Movement in closest touch with the missions and to help the missionaries do their own work in harmony with the plans and purposes of their boards.

Addresses by Natives from Mission Lands

There were four of these made by well-trained men in an exceedingly bright and entertaining manner; namely, Syngman Rhee, Korea; Takejiro Ishiguro, Japan; S. P. Davashayan, India; C. T. Wang, China.

The Calls of the Mission Fields

There were five addresses on this topic and the general impression was that they constituted an exceptionally



S. P. DAVASHAYAN, A.B.

Hindu Christian Student at Ohio Wesleyan University

strong presentation of the needs of the world. Rev. J. E. McAfee, Secretary of the Presbyterian Home Mission Board, made the best statement of America's position in the missionary world we have ever heard; Rev. James W. Morris, of the Protestant Episcopal Church, spoke strongly for South America; Dr. Wilson S. Naylor, the author of "Daybreak in the Dark Continent," gave so graphic a picture of the continent with which he is familiar that none who heard it will soon forget; Rev. Arthur H. Ewing, of the Presbyterian Board, revealed clearly the needs of southern Asia; while Mr. Fletcher S. Brockman gave one of his inimitable addresses regarding the opportunities presented in eastern Asia.

The Sermon and Other Addresses

These were strong and helpful. Incidentally, they revealed the aims of the Movement and showed clearly where the emphasis is being placed. The convention sermon was delivered by Rev. James I. Vance, D.D., on "The Resurrection Gift," text, John 16:7. This was an exceedingly impressive and uplifting presentation of the place and power of the Holy Spirit. Professor O. E. Brown, of Vanderbilt University, spoke of "The Bible as a Missionary Book." In a most scholarly manner he revealed the missionary character of the Bible and indicated the place which it must occupy in the thought and plans of the Church. Rev. Lemuel Call Barnes, D.D., Field Secretary of the American Baptist Home Mission Society, dis-



SYNGMAN RHEE, A.B.

A Christian Korean Student at Harvard University

cuss "Systematic Benevolence as a Power in Evangelization," pointing out the fact that there is no power

in benevolence except as it becomes beneficence, in good-will unless it is exprest. He pleaded for system in our beneficence, that it may be in harmony with the perfect working of God's universe. The very heart of the Movement was revealed in the address by President William Douglas MacKenzie, of Hartford Theological Seminary, on "The Place of Missionary Education in the Life of the Church." This was probably the ablest utterance on this subject that has ever been made in America. One newly appointed board secretary, a young man, said that he proposed to commit the address to memory as an inspiration for his life's work. It should be read by every leader in missionary work. Bishop Frank W. Warne, just returned from India, spoke feelingly and fittingly on "The Unity of the Kingdom of God." Mr. Robert E. Speer was at his best when

delivering a characteristic address on "Prayer and Missions." His closing words were:

Here, I believe, and not elsewhere, are we to find the solution of this great problem. The money problem waits on the solution of the prayer problem, and the problem of real consecration hangs also on the problem of true prayer. This problem will begin to be solved when, at last, we shall no longer be content with *saying*, "Lord, Lord," but shall undertake in the spirit of real prayer, to *do* the things that Jesus has commanded.

In his calm and forceful manner, Mr. John R. Mott brought the convention to a close with an address on "The Consecration Adequate to Victory." This was a plea for the practical in consecration. "What Christ wants is a life of constant response to his commands and wishes. That is consecration. It is perilous to say 'Lord, Lord,' and not do the things He commands."

WORK AMONG YOUNG PEOPLE IN INDIA

REPORT OF UNITED CONFERENCES

BY REV. RICHARD BURGESS

In February, 1907, over twoscore men from every section of the empire and representing the leading missionary societies, met in Fatehpur, not many miles from the trigonometrical center of India. A few tents, pitched near a mission bungalow and church, were all that a passer-by could see, but the men were there on the King's business and laid the foundations of a great work.

They discust for four days the policy and work of all Young People's Organizations in India. Problems were squarely faced and, tho solutions were not found for all, much was ac-

complished in registering what each society aimed to do. The spirit in which the discussions were conducted showed that the right men were there and it was felt that the proper basis of procedure had been discovered. Dr. Arthur Ewing was in the chair and Bishop Warne gave great help in the Conference, as did Bishop Bashford—a visitor from China. Messrs. R. S. Fuller, S. E. Taylor and Charles Vickrey of the Young People's Missionary Movement—the visitors from abroad—inspired us with the possibilities of cooperation. In years to come, we believe that every incident of the



THOSE PRESENT AT THE FOUNDING OF THE UNITED CONFERENCE ON YOUNG PEOPLE'S WORK IN INDIA

Seated. (Read from left:) Dr. J. A. Graham, Hon. Superintendent of the St. Andrew's Colonial Homes, Kalimpong; Dr. J. P. Jones, Principal Theological Seminary, Pasumalai; Dr. A. J. Ewing, (*Chairman*), Principal Christian College, Allahabad; Dr. W. A. Mansell, Principal Theological Seminary, Bareilly; H. W. Hicks, (*visitor*), Assistant Sec. A. B. of Com. for Foreign Missions, New York.

Standing. (Read from left:) J. N. Farquahar, Esq., M.A., Student Secretary, All-India Y. M. C. A., Calcutta; Rev. H. Halliwell, Gen. Sec. United Society of C. E., India, Burma and Ceylon, Allahabad; Rev. T. S. Donohugh, (*Hon. Sec.*) of the M. E. Mission, Meerut; G. S. Ingram, Esq., Meerut; Rev. R. Burges, Gen. Sec. India Sunday School Union, Jubbulpore; Rev. W. Boggs, A.B.M.A., Kandukur, Nellore; Rev. B. T. Badley, M.E., Lucknow. *Central figure:* Rev. J. P. Cottelingham, Principal of Wardlaw College, L.M.S., Bellary.

Fatehpur Conference of 1907 will be regarded as of historic value.

Another company of men met on the 28th and 29th of January, 1908. Again we were under canvas, this time in the compound of the Christian College, Allahabad. Vast masses of Indian pilgrims were in the city and busied themselves in bathing in the sacred Jamma which laved one boundary of the College grounds.

For a day and a half the delegates wrestled with the same problems as at Fatehpur. The threads of past discussions were taken up and constructive work accomplished. Dr. Ewing was again chairman and, while no final

constitution was framed, it was deemed wise to give the movement a name and to outline its scope, objects, and methods. The name chosen was The United Conference on Work Among Young People in India. The objects are: "To promote the cooperation of the various missions and Young People's Organizations in the more effective religious training of the young, with a view to helping them to understand and accept their personal responsibility for the evangelizing of India and the world." The methods were outlined as follows:

The methods of work shall be: (1) The provision, or production and cir-

culatation, of literature suitable to the accomplishment of the above purposes. (2) Cooperation with the various missions and Young People's Organizations in preparing young people for leadership in Christian work. (3) The Conferences will be made up of representatives of the various missionary societies and Young People's Organizations and special efforts will be made to adequately provide for the interests of linguistic areas.

An executive of seven persons and some special committees were formed. An annual meeting of the Conference and a general secretary were considered necessary. It is hoped that the British and American Movements will

see that the man and the funds are soon provided. As Dr. Ewing was proceeding home immediately, he was asked to lay the matter before the American Committee.

Mr. Henry Wade Hicks, Assistant Secretary of the American Board of Commissioners for Foreign Missions, took part in the discussions and learned of the possibilities which await the development of this young organization.

The mustard-seed has been sown, has sprouted, is growing, and, with proper attention, will overspread India, yes, and all Asia.

THE MAKING OF MISSIONARIES: THE MOTHER'S INFLUENCE

BY THE LATE JACOB CHAMBERLAIN, M.D., D.D.

Providence is now as never before imperatively summoning young men and young women to the forefront as foreign missionaries. The missionaries of all societies in India, in China, in Japan, in Korea, in Arabia, in all missionary fields are sending forth the most earnest and soul-stirring appeals for such reenforcements as shall double the forces now on the ground within the next few years and increase them tenfold in the present generation.

How is this to be brought about? Who can bring to bear the most influence in its consummation? In this the mother's influence is paramount. As an illustration, an example, an incentive to others, I yield to repeated requests, and here present some very tender personal reminiscences.

I drank in the spirit of missions on my mother's breast. My father and mother were one in missionary in-

terest. Indeed, my father's first-born son by his first wife was, by their wish, baptized David Brainard, after that sainted missionary, in the hope that God might honor them by calling that son to be an ambassador of His to heathen peoples.

After the death of that son, together with his mother, in his infancy, and my father's subsequent marriage with my own mother, who was of an intensely consecrated spirit and very deeply interested in missions, the atmosphere of the household became, or continued, a strongly missionary atmosphere. To their home—missionaries from different lands, who were at home in search of health, were freely invited for visit or recuperation and we children thus became acquainted with missionaries and missionary life in many lands, so that when I graduated from the college there was scarcely a land to which I

could be sent as a missionary where I had not personal acquaintances and friends already at work to greet me.

Not only so, but our mother was in the habit of taking all of her children to her quiet room and talking with us about missionary interests, and telling us missionary stories, and praying with us, not only for ourselves, but for those who sat in darkness to whom we, perhaps, might be the bearers of light.

We always accompanied our parents to missionary meetings, and our mother used to help us devise methods of earning our own money to give in missionary collections, and zealously did we all seek to earn it and give it liberally. As much interested as I was in missionaries and missions, I never, in those earlier days, had any idea of myself becoming a missionary. Indeed quite another life had been mapped out for me, and to that I had given my loyal and enthusiastic consent.

My father had been an invalid from the time of my birth, and when I was but three years of age he had sold the ancestral acres in Connecticut and removing to Ohio had purchased a good farm within half a mile of Western Reserve College, in which my mother's brother was professor of Greek. He founded a scholarship in it, intending that I, his eldest living son, should receive a college education, and take the newly purchased farm and carry it on as an educated scientific farmer, and make a home for himself and my mother in their declining years. This exactly fitted in with my own tastes and desires and no other career had any temptation for me. All my boyhood I looked forward to that as my God-appointed and

my own chosen career, and sought in every way to fit myself well to fulfil it.

My interest in missions and a feeling of duty and privilege toward them was, however, so great that I used to plan how I could best promote them when I should have come to man's estate, and I very vividly remember one day in my fifteenth year walking over our fine farm on a bright summer morning planning what improvements I could inaugurate here and there to make the farm more productive and, standing on a knoll in the center of the farm, I deliberately and solemnly made a vow that if God would bless me and enable me to succeed, as I thought I might, and enable me to support my father, and mother, and my own family, should He give me one, and make it at all possible, I would myself assume the entire support of a missionary in some heathen land, as my share toward the conversion of the world.

Making that solemn vow, I thought it over from month to month, and renewed it, again and again, as the great purpose of my life, never for a moment thinking that possibly God might have plans for my being myself the missionary, to be supported by some of His other children, for was not my life already mapped out by His providence as a farmer, to make a filial home for my invalid father and my mother?

I was, however, involved in a number of most serious accidents during those years, which not only threatened my life at the time, but would render me incapable for heavy farm work for some time to come.

It seemed then the best time to go to an academy to prepare for the col-

lege course which I had been destined to take, and I went, leaving the farm reluctantly for a couple of years. During that time my attention was turned by some singular providences to the subject of my own possible personal duty to be the missionary and to think that that might possibly be the Lord's meaning in so crippling me physically by these singular accidents. So strong had been my interest in missions, however, that I well remember how prompt was my response to the thought as I said, with real honesty of mind: "Why, if that is what God has been meaning by these accidents, I am sure I am ready to go, if it is consistent with my filial duty to my parents, when my invalid father has been so long and so lovingly planning that I should take the home farm and provide a home for him and my mother."

For months there was hardly a waking hour when the subject was not present with me as to my duty to my parents and to the heathen, and most earnestly did I pray over it, and finally I came to the conclusion that if my father felt that, after all his plans and preparations he could willingly give me up, I would decide to be myself the missionary.

When I had passed my matriculation examination and been declared admitted to college, I felt that I could put off the decision no longer and, going home, I sought an interview with my father to learn his feelings on the subject.

Going into his room as he lay upon his couch with his head resting feebly on his pillow, I said to him: "Father, I want to have a good talk with you." "Well, my son, say on, I am listening."

I then told him freely and fully what had been working in my mind for months, and which I had thought I had entirely kept from his knowledge, and added that if, notwithstanding all these years of planning and preparation, he felt that he could give me up, I felt that I ought to be a foreign missionary. He had lain while I was talking with his head partly raised on his hand, and with his eyes riveted on mine with a gaze of intense affection, not without emotion.

When I had finished, I said: "Now, father, what do you think about it? I know my filial duty stands in the forefront, and I must not weigh that too lightly, but do you think you could willingly give me up? I have passed my examination and entered college. Shall I make my course look toward being a scientific farmer, and make a home for you and mother, or shall I begin from now to prepare to be a missionary? I feel that I should not longer delay the decision."

Gazing at me lovingly and earnestly, he at length replied: "My son, for months I have known that you were thinking over this subject" (how I never knew), "and many a night I have lain awake long hours in prayer that if God showed it to you to be your duty to be a missionary He would give me grace to say 'yes,' and He has given me the victory. No heathen shall face me in the judgment day and tell me that *I* prevented a son of mine from going and telling them of Jesus Christ as their Savior from sin. Go, and your father's blessing will go with you, and we will trust God to take care of your mother and me. He can do it and He will."

From that day I never questioned for a moment my duty to become a

missionary, and to remain one all my life, if God should give me health that would at all permit of it. I determined to obtain the best preparation I possibly could for my life's work and during my long college, theological and medical courses I would be in vacations as much with my invalid father as I could.

Once when I had come home from the medical college for a ten days' recess, because my father was in a very low condition, my presence and help seemed to be a great comfort to him. He knew that I had come that long distance because I had heard that he was so poorly, and one day as I was sitting studying in the room with him and chanced to look up and saw his gaze fixt on me, he said with a pathetic look: "O my son, what shall I do when you are on the other side of the world and I am so poorly and you can not run home to help me and cheer me up as you do now?"

"Father," said I, "It is not too late yet for me to change my plans if filial duty demands it. Would you like to have me reconsider the matter?"

"No, no, my son," he said, raising up his hand toward me deprecatingly, "No, no, I will not be guilty of taking back a gift once laid upon the altar. Go, and your father's God go with you; He will care for me."

My mother, I had not the slightest doubt all the time, would from the first gladly welcome my decision no matter what it cost her, for she was the most entirely consecrated woman that I ever knew.

Two years before one of my older sisters, a very earnest Christian, had become engaged to the most consecrated young man I had ever known, a student in the university. Before

they had been engaged for a year they had together decided to devote their life to the foreign missionary work. My mother and father too had given their full consent, but God summoned them both up to higher service before he graduated, and at his funeral the president of the university said that more than twenty of his classmates and college mates had told him that he had been the means of their conversion. Those both so well fitted to be successful missionaries, being so mysteriously taken away, was one of the things that made me think the more that I ought to be a missionary and take their place.

A year later another sister, an equally earnest disciple, became engaged to a very active Christian young man, the junior partner in a book publishing firm, and within six months of their engagement they had together decided that they would be missionaries and he had arranged to withdraw from the firm and take a theological course, when they would go out as missionaries. But that sister, too, was suddenly, with but a week's illness, called to higher service. Later my mother's only other and eldest daughter went to India as the wife of Rev. Joseph Scudder, and my going would make four of my mother's five children laid on God's altar for His foreign service, but I knew that my mother would, as she did, welcome my decision with joy.

All through my college, theological and medical course my mother did everything in her power to help me to the most complete preparation possible, and when I had been ordained and married to one of God's choicest daughters with her blessing, and we were about to sail for our India work,

she sought a quiet interview, and then told me what I had never suspected before, that, at the birth of me, her first-born son, her first act on rising from her bed had been to carry me to her closet and laying me on God's altar consecrated me to His service as a foreign missionary, if He would accept the gift and Himself call me to the work, and she had yearly renewed the consecration, asking Him in His own time and way to present His call to my soul. She said she had never allowed me to know this, because if I were to be a successful missionary, I must go out because of a call from God Himself, not simply to fulfil a mother's consecration, but that all my early life she had been expecting that I would at some time and in some way feel the personal call and respond to it. She had never told my father, as his heart, from my birth, had seemed so set on my succeeding him as an educated farmer, and that she had felt sure all that time that if God did thus call me he would yield a willing consent, hard as it would be, even as he had done, and that now that we were about to sail for our work in India she thought it might be a joy to me to know that this was what, at my birth, she had consecrated me to, and what she had been praying for these twenty-four years.

Nor was this all. She had vowed to give me up without a tear, and on the morning that we were to leave for our sailing, she appeared with a countenance overspread with a holy radiance, and as we stood in that last interview with our two hands clasped in each other's and looking into each other's loving eyes for the last time on earth, she said, with infinite tenderness, but with steady voice and not

a suspicion of a tear in her eyes, for she had been praying half the night for strength: "Now, my son, good-by. I am simply giving you back to my Master who lent you to me for these twenty-four years for me to train for Him. I have tried to do it, and now I give you back to Him with joy. When you and your dear wife reach India tell your sister Anna that I have given you up without a tear, as I did her, when she left me, for Jesus' sake. I may not see you again in this world but we will have time to talk it all over up yonder in the sunlight of our Savior's countenance, and may He enable you to bring many sheaves into His garner." And without a tear she imprinted her last saintly kiss upon our lips, and saw us step into the conveyance and drive off to the train that was to take us to our sailing port.

That mother had a marvelous influence over young men all her life, and well had she wielded it, for, over her open grave the president of the college said that it was known that Mrs. Chamberlain had been the means of the conversion and putting into the Gospel ministry of more than forty young men, most of whom were now on missionary ground, either abroad or in our western territories.

Dear sainted mother! If I have been the means of gathering into Christ's fold any souls in India, Christ knows that those souls should be stars in my mother's crown, not mine.

Mothers, thus consecrate and train and give your sons, your daughters, and so by proxy obey the Savior's behest: "Go ye into all the world," and fathers, send forth and support those sons and daughters. Send them by the thousand and you shall reap your share in glory.

THE OPPORTUNITIES OF THE MISSIONARY WIFE AND MOTHER

BY MRS. BENJAMIN W. LABAREE

It is a glad day in the life of the young missionary wife when God teaches her that her greatest opportunities for true missionary work come in two ways: first, in the discharge of her every-day duties as home-maker, wife and mother; and next, in the unexpected interruptions that seem too often to mar her well-made plans. It takes many of us years to learn these lessons, and, sad to say, it often takes our fellow missionaries and the Church at home a long time to learn them.

The work of the missionary wife and mother can be, and usually is, so all-embracing and yet so quiet and obscure and unreportable, that I think it is not often fully understood. It is, much of it, a filling in where there is a need—helping the doctor in an operation, nursing the sick among the fellow missionaries, teaching classes so that some one else may make a tour or get a much-needed rest, playing the organ, the midnight search for the mistake in the balance sheet with her husband, the treasurer, literary work, and the making and receiving of many calls. All this in addition to the regular work of every Christian wife and mother, the making of a happy home for her husband and children which shall be a center of light and joy and Christ-likeness to all the community. And oh, how many opportunities God gives us right in our homes, and by means of them, to work for Him on the mission field!

I have what I consider a justifiable pride in the mothers of our one little station of Urumia, for of their children six sons, one daughter and one

granddaughter have returned to Persia to continue the work, and many other sons and daughters are doing noble work for Christ in America.

The mission station is nothing more nor less than a settlement on a big plan, and a very distant one, and the home-makers in that settlement have plenty to do. Aside from the members of our own family, to whom, of course, we devote our best time and strength, we missionary wives have plenty of opportunities to "use hospitality without grudging," to board other missionaries and to take in foreign travelers who find no hotel in the Oriental town. At Urumia, the housekeepers made it their especial care to see that each missionary had occasional invitations to a meal or to spend a night, and that social and intellectual refreshment for tired workers should center in these homes.

Of course native guests are constantly welcomed in the home and at the table, and I have often felt that the Christian influences thus exerted are some of the loudest sermons that can be preached. Many a time a native helper has commented to me on the discipline of the children in some missionary family. When a child is refused some article he wants, and does not scream and kick and cry, the guest is apt to comment in astonishment and thus give opportunity for some remarks about discipline in a Christian home. I have been much amused to have some one say: "I noticed how Mrs. So-and-So treated her children and I went home and tried it, and it worked!"

I always felt that my servants were

a very large and serious part of my missionary work. I know that we missionaries are much criticized for the large number of servants whom we employ and the luxury in which we live, being waited upon—hand and foot. How gladly would we often dispense with these “luxuries”; how often I have groaningly longed to be able to do my own work and not to have to cope with quarrelsome, childish, dishonest people who have at times been my helpers. They have caused me far more anxiety and heartache and care than my little children. But how can I get along without them, when there is so much manual labor to be performed? We can not do all the work in a place where we make our cracked wheat, buy the wheat, have it washed and picked over kernel by kernel, sent to mill and sifted through bolting cloth in order to get the flour ready for the year’s use. We make our yeast, keep a cow and make butter, keep horses that the gentlemen may be able to do their work in the villages, can all the fruit for the year, dry vegetables, wash and pound the salt, pound the sugar, and get along as well as we can without the convenient corner grocery. Then, of course, there are the sewing and cutting and fitting to be done, the hair of all the men and boys in the family to be cut, and many other duties to be performed which I can not stop to enumerate.

I used to feel that if I could train some of the young girls who had graduated from Fiske Seminary so that they should be useful, all-around women, skilled in every form of housework, when they were married to some of our Protestant men in various villages, that I was doing a real missionary work for that village. I took at one

time a bright young mountain girl into my home. When she finished her course at Fiske Seminary we *dared not* let her return to her family, a shiftless set living in a stable. The girl’s life would have been utterly ruined in a short time had she stayed with them, and so I took her. She was so bright that she was just as naughty as she could be, and over and over again I longed to be free from the care and responsibility that her being with me entailed. But she grew and developed in character and in usefulness and went from my house to be married to one of our theological students from the Kurdish mountains. When she went to the dark mountain village where her husband was sent to preach, she was probably the only woman in that whole region who could read. She soon gathered about her the women of the village and taught them God’s word and instructed them in the right ways of living. She taught the little children in the school and has been a bright and shining light in all that region. When our missionary men tour through that part of Kurdistan her home is a haven of rest and refuge for them. She cooks for them in American style, cares for them to the best of her ability if they are ill, and, wonderful to say, she even irons their clothes, for a part of her wedding outfit was a flat-iron! I have been more than repaid for the time and trouble spent on this girl by what she has done for my husband and other missionaries.

Time and space fail me to tell of many other lines of work which missionary wives are doing. There are the tea drinks at which students from the missionary schools are often entertained; there is the evening of games

and music for all the men at the printing establishment, or the school-teachers and their wives. Here comes one of the Bible-women from the village, who says: "I had to come to town today and could not go away without stopping in to see you." Perhaps this is an interruption to some cherished work planned for the day—but is it not God's own opportunity?—and the missionary wife picks up her ever-full mending basket and sits down to give the Bible-woman the benefit of some new Bible reading which has helped her, or information from another mission land which has roused and stimulated her. The Bible-woman has not access to the material that we have and it is one of our Christian privileges to pass on for her use some of the good things that help to make our own work effective. Here comes a little boy, saying: "My mother is sick and the baby is fretting, and it will be such a comfort if you could come in and see her"; or a delegation of boys await one outside the church and say: "The girls have a meeting on Sunday afternoon at the school; could you not lead one for us?" Then there are the mothers' meetings and the joys and opportunities of these would fill many pages.

We married women have opportunities that none of our fellow workers, men or women, can have in getting into the lives of the women who come to see us, and in whose homes we call—for of course there are times in the lives of the busiest housekeepers when they can make friendly calls. I remember one woman of rank, most flippant and worldly-minded, with whom it had been almost impossible for us to engage in any serious con-

versation; but one day, when two of us were calling, the talk turned on our children and the training of the little ones. I told her what my own missionary mother had done for me; how my earliest recollections are of waking in the morning to find her in earnest prayer for strength to do well the work of the day; how mother used to pray with us and for us when we were naughty and how she always tried to keep the highest ideals before us. The woman asked, with searching eyes upon me: "And is that the way you train your children?" As I went on to tell her how absolutely impossible it would be for me to try to bring up my little ones without constant prayer and talking with God about it, she turned to a neighbor and said: "I could listen to this sort of talk for hours." Ever since that day that woman and I have been on different terms.

I felt it was one of the loveliest things ever said to me when one of my good native friends came to congratulate me on my recovery from a serious illness and said: "I didn't want you to die; *you understand us now*." Ah, the joy of being able to understand the lives and trials and needs of others because we have also lived and suffered, but have had the help that never fails! And oh, the wonderful blessing of being allowed to try and live Christ, in the humble routine of every-day life and work in such a way that those about us who do not know Him may be attracted to Him! There is no joy like it and no opportunity like it, and may we all pray that those who enter into this work shall have the full assurance that "their labor is not in vain in the Lord."

GENERAL GORDON AND EDUCATION IN THE SUDAN

BY AN OCCASIONAL OBSERVER

Who has not heard of Khartum? And especially of what occurred there during the last few months of the year 1884 and the first few days of the year 1885. After the lapse of twenty-two years, the events of those few days are still indelibly stamped on the heart of every Britisher surviving that period; and why? Because on the second of January, 1885, there fell in Khartum one of the noblest sons of the empire, and the one great friend of the downtrodden black man up to that time entering the city. He perished, and the city with him, and thousands of her citizens whom he had hoped to save, but with whom he preferred rather to die than to escape alive while they were being slaughtered in cold blood. Then for thirteen years Khartum was a desolation and a waste, but in 1899, as if by magic, there began to spring up on the ruins of the old a new city which is destined to far surpass it in arrangement, sanitation, beauty, extent and duration. In the middle of this new city there stands as yet but one statue. It is a figure in enduring bronze of a man seated upon a camel facing the desert, and that face bears the image of him who died for the old city, General Charles A. Gordon. He sits there silent, but yet speaketh. And may he speak until his countrymen shall hear and heed. They heeded not until it was too late to save him when he was still alive, but they shall yet hear, for the spirit of Gordon still lives. He came to give the blacks liberty, but they arose and

slew him; and his own people, because they understood not his situation, let him perish. But that they still stand for the principles for which he stood is abundantly evidenced in the reverence they now have for his memory and in the honor that they heap upon him. But as it was then, so it is now, his countrymen do not fully realize the situation.

I. Gordon Stood for Justice to the Blacks

He was the first Governor-General (with the possible exception of Sir Samuel Baker) who up to his time did not plunder the Sudani and morally corrupt him. In Gordon's eyes, the life of the poorest black was as sacred as that of any other human life. He himself did not injure him, and, as far as possible, he did not allow any other to harm him, and, if he could prevent it, he did not permit him to destroy himself. Any fair-minded investigator who has gone into the situation as it is to-day, no matter what his prejudices may be, must admit that now, for the first time in all their long, black, brutal, bloody history, the poor Sudanese are experiencing some honest attempt at justice being done them by a government powerful enough to see that justice is done. In Gordon's day, the government of the Sudan was not stable enough to enforce all the good intentions of that great man. The Sudani is no longer the legitimate prey of anybody stronger than himself. He and some others of lighter complexion are learning in these latter

days that there is at least one great nation in the world which can boast of governors and judges who can not be bought at any price.

II. **Gordon Stood for Liberty**

He did not believe in slavery. He fought unceasingly the diabolical trafficker in human flesh, but he was powerless to put an end to the infamous traffic. The slave-raider no longer carries off with impunity his thousands of helpless victims. For all such as are caught a place is prepared. Those who were slaves under former governments are gradually obtaining their freedom as they may desire it. Of course, it is not meant that kidnaping is entirely abolished. There are far-out portions of the Sudan where it is next to impossible to apprehend the slave-hunter in every instance, but wo to the one who is caught red-handed in the act. Not only is the Sudani protected from the slave-trader from without, but he is prohibited from selling his children to his neighbors or others, and the stronger tribes are no longer allowed to plunder the weaker. As far as British rule has been established in the Sudan, an honest attempt has been made to bring order out of the chaotic state in which the country was left by the Dervishes.

III. **Gordon Stood for Helpfulness to the Black Man**

He would even go out of his way to do him a kindness. When face to face with famine, he shared his scanty stores with those about him. He could not bear to look upon distress. Much of the grain that might have gone to sustain himself and his troops during those last few weeks

of his life was given out to the weeping wives and children of soldiers even then in the camp of the Calipha. The Sudan government of to-day is seeking in many ways to relieve the material distress of the people. If there is a dearth of "dura" (the principal grain of the Sudan), within the boundaries of any tribe, because of blight or lack of rain, the government usually takes prompt measures to supply, as far as possible, that tribe with what is necessary to sustain life and to produce another harvest. Sanitation has occupied the special attention of the authorities. The city of Khartum is perhaps the most sanitary town in all Africa. As far as practicable, an attempt is being made to inculcate habits of cleanliness, industry and thrift among the natives.

IV. **Gordon Favored Education**

It is well known that it was his purpose to establish in Khartum an institution of learning for the people of the Sudan, and into it he doubtless hoped to gather some of the children of the many tribes and train them in things useful and helpful to themselves and to all whom they might influence. To his mind, such an institution would not fail to educate the most vital element in any boy: the moral and spiritual. Any education leaving out those two phases of a boy's nature is a failure, and worse; and this is doubly true where the people have no ideas on this subject or where, as in the Arabic-speaking part of the Sudan, those ideas are vitally erroneous. As we look over the new city, we marvel that no Christian institution fittingly commemorates the

life of the noble Gordon. Certainly the ignorance is great enough where not two in a hundred can read or write his own name; and certainly morality is at low enough ebb where not half a dozen pure-minded men and women could be found in ten thousand; and surely there is some little need of spiritual light in the midst of the dense darkness of heathen superstition and degradation and of Mohammedan bigotry and fanaticism where the supreme object of worship is a dead false prophet and where the sincere desire of every worshiper is the spoliation of everything not Mohammedan. Now let us have a look at the educational institutions of the city: In its center, stands a noble-looking structure with two minarets, and, especially about noon, there may be seen scores of men streaming toward it from every direction, with faces turned toward Mecca; they bow and chant to an unhearing god. Here their religious teachers gather and the people are instructed in their holy book, the "Koran," and in religious fanaticism. A little farther to the east we come to a primary Mohammedan school, under government control, called a "Kuttab," where about one-third of the time is spent in teaching the Koran, and more or less hatred of everything else. Following along the Blue Nile still a little farther to the east, we come to a magnificent building with splendid grounds attached. We enter and find it is a school, and as far as we can see, finely equipped with up-to-date apparatus, but it is not often that the casual visitor gets a chance to see what is going on in the various

rooms and, as to program, he is usually told that the supply has just been exhausted or that the new schedule of studies is still in the press. And there it usually remains until the visitor gets out of town, unless he should be some noted Mohammedan; then things are different. The latter is afforded every facility for making a thorough examination of the entire plant, and he invariably goes away highly pleased. Why should he not? He finds it a first-class Mohammedan religious school. In one room, he finds the Koran as the text-book, and in another, Arabic grammar taught largely by examples drawn from the same book. In another, he listens to a recitation on the history of the prophets of which Mohammed is the chief, and all, of course, from a Moslem standpoint. He finds that at least one-quarter of the time is devoted to the teaching of the religion of the Prophet, and all in the most orthodox fashion by a long-robed Mohammedan "sheik" from Cairo. Then he finds in that same building, so we are told, a room fitted up as a mosque, equipped with "Kibla" and all, until he begins to think that somehow he must have missed his way and got into the Al-Azhar by mistake. All visitors are informed that this is Gordon college, named in honor of the hero of that name who fell near the spot where that structure stands. And the Christian visitor gasps in astonishment, for he had always heard that Gordon was a follower of Jesus Christ, and had something higher in view for the Sudanese than the drilling into them of the Koran.

There is also a training college

connected with this institution, where the object is to teach the young "sheiks" of the Sudan the rudiments of surveying, and also to instruct them most thoroughly in the Koran and in Mohammedan law, in order that they may go out into every part of the country and impress upon the minds of the people that man's chief end is to be a good, fanatical Moslem and to pray for the day when the hated Christian may be driven out of the Nile valley, and the good old time of the Dervish rule be reestablished. In this same building, there is an industrial department doing good work and a first-class laboratory for scientific research presided over by an eminent bacteriologist, but as the pupils receive no instruction in this laboratory it may be left out of the account as far as educating the boys of the Sudan is concerned. The institution as a whole must be put down as thoroughly Mohammedan in so far as religion is concerned. True, a very few boys are supposed to receive instruction in the Bible, but it can hardly be said that much effort, if any, has been made to find a competent instructor for this department. Surely the name Gordon College is a misnomer and can only be calculated to deceive the Christian people of Great Britain. General Gordon is not honored in this institution, but the Prophet Mohammed is. Mohammed's divinity school of the Upper Nile would be a much more appropriate name, for it certainly teaches more of the Prophet's sacred book than of any other subject. This name might give the Christian people of Great Britain, without whose consecrated money the institution

would, probably, never have existed, a proper idea of the sort of Gordon memorial they have contributed toward and also some conception of the enormous power they are putting into the hands of the Mohammedans for the spreading of their religion throughout the entire Sudan and the whole of Africa.

The Influence of Gordon College for Islam

The writer can conceive of no more powerful instrument in the spread of Mohammedanism than much of the instruction given in Gordon college. The Arabian prophet himself could have wished for nothing more helpful in the dissemination of his religion. If the object to be gained is the establishment of Mohammedan fanaticism, no other method could be more effective. The native of the Sudan is forbidden to have firearms, and wisely so, because he would only await a favorable opportunity to use them on his rulers and, incidently, on every other white man. But the amazing spectacle is to be witnessed in Khartum of a government, which has as its profest object the quieting of religious fanaticism, actually cultivating and stimulating that very spirit in every governmental educational institution in the entire Sudan, by annually importing as teachers in these schools students, or former students, of the Al-Azhar university in Cairo, which is known the world over as not only the largest, but the most bigoted school of Mohammedan learning in existence. The supreme object of each one of these, aside from a big salary, is to instil into the minds of every pupil Mohammedan hatred of the Chris-

tian. A sheik from the above-named university, who some time ago was asked to go to Khartum as a teacher, only recently told a friend of the writer that it was the duty of the Moslems to kill the Christians. The sheik in Gordon college will exert an influence extending farther and more rapidly and acting with infinitely more power on the minds of the Sudanese than all civilizing influences that can be brought to bear upon them. Thus through the instrumentality of Gordon college the weapons of the Al-Azhar university are being put into the hands of the young men of the Sudan; and this instruction, fortified by a knowledge of the sciences, is slowly, but surely, preparing the way for a bloody Mohammedan crusade which will have as its object the sweeping out of the entire continent of Africa every vestige of Christian civilization. The blacks of the Sudan, who are largely non-Moslem, need no incentive to become Mohammedans and very few of them need any urging. The Mohammedan religion with its loose morality, plurality of wives, its ease and simplicity of divorce and, above all, its love of loot, naturally appeals to the passions of the black man, as it always has to uncivilized peoples. It is almost fatal, as far as his religion is concerned, for a black man from any of the tribes south of Khartum to make a sojourn in the capital city of the Sudan, be it ever so short, because it is almost certain that on his return to his tribe he will announce himself as a Mohammedan, whether he has been made one or not. The lamentable fact is that in most instances he has

been made one, at least as far as outward ceremony is concerned. He learns to smoke cigarettes, drink whisky (altho the latter is forbidden to the native of the Sudan), wear pantaloons, shave his head and cover it with a "tarboosh" and acquire a few words of Arabic. Then in the eyes of his tribesmen with all this array of accomplishments and magnificence he must be a Mohammedan as he claims to be, and he is therefore looked up to as a great man. He soon falls in with the retinue of some British or Egyptian officer's servants, who are nearly invariably Mohammedans from Omdurman and frequently of the worst type, and it is not long until his tribe is fallow ground for the seed of Islam. It is only with the deepest regret that in fairness to the Christian world, and especially to the people of Great Britain, the fact must be recorded: that knowing the readiness and even eagerness with which the heathen black man becomes a Moslem, and knowing also that the Arab looks upon the land of the blacks as his legitimate and special sphere for the propagation of the Mohammedan religion, the Sudan government, for which the British nation is so largely responsible, seems to be making a deliberate and systematic attempt to Mohammedanize the entire country. Is this the object toward which the martyred Gordon's loyal Christian countrymen gave of their consecrated money in the establishment in Khartum of that magnificent institution known by his honored name? The Christian world deserves an answer, and that before it is too late.

THE VALUE OF MISSION INDUSTRIES

BY REV. GEORGE N. THOMSEN, BAPATLA, INDIA

This article is not about Industrial Missions, but about Mission Industries. The former emphasize the industrial part of missionary work, and are in danger of becoming all industries and no missions. Mission industries, however, are needed in God's work for the uplift of nations, and we believe that much more ought to be done on these lines in all heathen lands.

Many conferences and committees have theorized about this vexed question, and many thousands of dollars have been spent in unsuccessful experiments. My purpose is to point out some results that have been achieved, and suggest some convictions that have come to me after twenty-five years' experience of mission work in India. As a German-American-Hindu, I try to look at this work from three points of view.

As a German, I am thankful for the results achieved by the noble German industrial missionaries, especially those of the great Basel Mission.

As an American, I am glad of the fact that we know what a dollar is worth and how to get a dollar's worth.

Then, as a Hindu, I delight in the old. Much of that which we call new was known to the ancient Hindus, and knowledge of the good old times and of the good old ways makes one conservative, and teaches one to make haste slowly.

A German-American-Hindu tries to combine in his work German industry and frugality, American inventiveness and push, and Hindu deliberation and conservatism. These qualities are urgently needed in mission industries, *plus* a deep consecration to the Christ, who labored with his own

hands, and who commanded the disciples to gather up the fragments that remained when He fed the thousands. Jesus Christ inspires missions and mission industries, and wishes us to follow Him and learn of Him how to succeed in this great branch of Christian endeavor.

God has helped us to benefit many thousands of people at Bapatla, India, and it is interesting to see how this blessing spread and helped thousands in other districts of India. After the great famine of 1900, we were wondering what could be done to give permanent relief to the people. The *Christian Herald* Famine Relief Committee had wisely resolved not to give aid to any who were not willing to work. I resolved that the only safe principle of relief was the Biblical principle, and soon the people knew that if they came to us for relief they must expect to work. But it was difficult to find work for the thousands who came for relief after the famine was over. Torrents of rain had destroyed the crops, and there was starvation in the midst of plenty. I consulted a German friend, a prominent business man and the consul for three European governments. He knew the world's market as I did not. After discussing all the conditions in our part of the country, he asked:

"Have you palms up your way?"

"Millions of them!" I replied.

Then he said: "Prepare palmyra fiber, and I will supply you with all the money you need!"

My friend sent us expert workmen and soon we had thousands of people working in all the villages where the palmyras grow, and hundreds daily

brought the fiber to us, which we bought for ready cash. Hundreds of other workmen prepared the fiber in our compound for the market. Many thousands of rupees were thus paid to the people, and starvation and famine were banished.

This industry did not cost the mission one cent but brought money into the mission treasury. Aside from this, the industry opened the hearts of the people to the Gospel message, and thousands heard the Gospel of salvation, who otherwise would not have been brought in contact with the missionary, and some were won to the Savior by this mission.

A rope factory was also established and tons of rope were made from the fiber waste. This industry continues, altho it is no longer maintained as a mission industry. Thus a new and permanent source of income has been provided for the people.

One day I had a conversation with the Governor of Madras, whom I had known well as a civil servant. He knew the conditions of our district, and I called his attention to an extensive swamp near our town and urged him to have this prepared for the cultivation of rice. I thought the British Government had an agricultural department like our great Department of Agriculture. His Excellency informed me that in this respect Great Britain had much to learn from the United States, but an agricultural experiment was soon after made at the expense of the government. We diked five acres of land, and, even tho experts told me that the experiment was sure to be a failure, when the harvest season came we reaped the finest crop of rice harvested around Bapatla that year. Our dikes pro-

tected the crop during flood-time, and the trenches contained enough water for irrigation when even the government canals were dry. This experiment brought me in touch with the farmers of India.

In mission industries always exalt Christ, the workman, and show how we can learn from Him to utilize everything and how He teaches us to make the best of everything. Then do not lose time in useless experiments. Consult experts. Business men in Eastern lands are picked men and they have studied the world's demands as no missionary can. They are not only willing but anxious to improve the condition of the people. They often antagonize missionaries, because missionaries antagonize them. If we come into close touch with them, and keep our eyes and ears open, we will learn much of them. If printing and book publishing is such a successful mission industry, why should not farming, weaving, and tanning, etc., also become great mission industries? They will if we make them *mission* industries.

Again, we should not try to compete with the great business men of the cities. Not in competition, but in cooperation lies the success of any missionary enterprise. And lastly I would urge every one to let these questions alone who has not a special qualification for such work. Men differ, and a missionary can no more dabble in everything and be a success than a minister in America can do so. "This one thing I do!" must be the missionary's motto. Missionary industries will always follow the Gospel; so let us preach the Gospel, uplift Jesus Christ first, last and always, and He will do the rest.

SOME FACTS ABOUT CHINA TO-DAY

BY REV. E. W. THWING

Changes are coming so thick and fast in China that it is impossible even to note them all. No other nation on the earth is witnessing so many real innovations, affecting the welfare of her people, as is China. Dr. Arthur H. Smith says that we are confronted with the indisputable fact that parts of the Orient are undergoing greater changes, and are making more progress, than any other part of the world. Dr. W. A. P. Martin, another veteran student of the East, regards China as the theater of the greatest movement now taking place on the face of the globe. He says that "the Chinese are united in a firm resolve to break with the past, and to seek new life by adopting the essentials of Western civilization." Old conservative China is indeed changing to New Progressive China.

Railroads

Railroads are becoming a real factor in the great Empire's progress. The Canton-Hankow-Peking R. R., which is to cut through the very center of the Empire, is slowly but surely being built. Last month the new line was opened from Shanghai to Chin Kiang. For the first time in history newspapers published in Shanghai were read in Chin Kiang on the same day. Only 44 miles remain to be completed before the road reaches Nanking, the southern capital. This was to be accomplished this month. In the north the railroad has already climbed up to the Great Wall, and when this Peking-Siberian line is completed, the trip from Peking to Paris can be made in 12 days or less. China, the oldest and the youngest of the nations, is be-

coming more like the rest of the world.

Post-office service, and the telegraph have now been extended from Peking to Tibet, and the most distant provinces are being brought into touch with the capital and with each other.

New Finance

Plans for financial reforms are being made in Peking. Some things proposed are:

1. Reorganization of the currency.
2. The accumulation of gold, to prepare for a gold standard.
3. The issue of government bank notes.
4. New coinage of China's own taels, to prevent the coming of so many foreign dollars.
5. Sending of officials to study Japan's financial system.
6. The appointment of Chinese financial experts in place of foreigners.

Reform of the finances of the country will lead to the development of business and manufacturing enterprises. A memorial, from the governors of four provinces, has recently been sanctioned by Imperial rescript. This calls for the establishment of new iron works at Wuchang to supply railroad materials needed in the four provinces. China is soon to open her own mines, use her own coal and iron, and build her own railroads.

New Education

Perhaps nothing is having so great an effect on China to-day as the new education. Not only are there new schools for boys and young men all over the Empire, but women's educa-

tion is coming to the front. Girl's schools are being opened in the large cities and high officials are encouraging this education of girls. The Chinese government has lately sent ten young men and six girls to study in America and the girl students are expected to secure scholarships offered by Wellesley College. In the near future many more of China's bright young students will be seeking an education in the Occident. It is a great opportunity for Christian America to open her schools and colleges for some of these sons and daughters of the East. Hon. Wm. H. Taft said in his recent speech at Shanghai: "It is pleasant to know that the education of the Chinese in America has had much to do with the present steps toward reform in China." Numbers of the well educated young Chinese of the United States and Hawaii, are even now returning to their fatherland to act as teachers and leaders in China.

New Western methods of teaching, and new educational books, printed by the hundreds of thousands, are being used everywhere in China. The people are becoming enlightened, and in many cases are giving up their superstitions. Temples are turned into schools. Idols are destroyed. At one new school, the teacher allowed the school boys to break up the idols in an adjoining temple.

The effect of the new ideas on the girls and women is remarkable. They are taking an interest in the affairs of their country. Old customs are giving way. At one place, far in the interior, where it was not thought proper for the girls to go on the street to school, a number of the young lady students adopted the student dress of the boys, having the name "woman"

embroidered on their coat collars. Many of the mothers of New China are giving better names to their little girls, in place of names indicating dislike, or the wish for a male offspring, now many are beginning to see that the girls are just as good as the boys, so they name them "Little Love," "Little Peace," "Little Joy," "Darling," "Little Precious," etc.

The Gospel Opportunity

China to-day presents the grandest opportunity for gospel preaching the world has ever known. In all the provinces the doors are standing wide open. For many years the missionary has been asking the Chinese to come and hear. To-day the Chinese are asking the missionary to come and speak. Now is the time to go forward. In every Christian land the Church of Christ should put forth special effort to bring the power of the Gospel of Jesus Christ to the Chinese to-day. Christians have been long praying for the opening of the great Empire to the preaching of the Gospel. China is open to-day as never before. The work done now will bring forth fruit a hundred fold in the near future.

Good News from Famine District

After China's terrible famine of last year, it is good to learn that conditions are much improved. Never have they had a better autumn crop than that recently gathered. The great flood has brought new soil and enriched the land, as in Egypt after the overflow of the Nile. The Christians, who have so generously sent bread for the starving, have now a rich opportunity of bringing the gospel truth, the "Bread of Life," to many of these people who will gladly receive it. Oh

that the Church might be fully awake, and alive to all these marvelous doors of opportunity to be seen at present in China!

China to-day is not the China of yesterday. And the China of to-mor-

row depends much upon the faithfulness and earnest efforts of the Church at home, to send out many more messengers, to bear the glad tidings to those now ready and waiting in this mighty Empire of the Orient.

A CENTURY OF MISSIONS IN CHINA *

1807 THE PAST

Work accomplished.

Missionary Workers

- 4,558 Foreign Missionaries (including wives) have, during the century, left home and country for work in China. Of these 3,800 are still living and working in China, while 223 (including children) have suffered martyrdom.
- 9,900 Chinese Helpers are now engaged in the same work.

Chinese Christians

- 154,000 Communicants, or including baptized children 178,000, represent the Christian community on December 31st, 1905. It is estimated that there are about
- 750,000 Adherents to the Christian Church.
- 50,000 Chinese Christians have, during the century, by martyrdom or natural death, joined the Church above.

Cities and Stations Opened

- 632 Central stations and 5,102 out-stations have been opened. These centers have
- 166 Hospitals and 241 Dispensaries and
- 2,585 Christian Schools

The Scriptures

- 2,529,977 Scriptures were circulated in China last year, while
- 33,529,239 have been circulated during the century. Of this number, only
- 379,243 are whole Bibles, and
- 2,347,057 whole New Testaments.

1907 THE FUTURE

Work to be done.

Missionary Workers

- 16,000 Foreign Missionaries are needed if there is to be one for every 25,000 of the population.
- 160,000 Chinese Helpers are needed, if there is to be one for every 2,500 Chinese.
- There are
- 44,000 Ordained ministers in Great Britain alone, or one to every 1,000 persons.

Chinese Non-Christians

- There are still about
- 2,600 Non-Christian Chinese to every Chinese Christian. There are 80 millions of men alone in China, which is more than the whole population of men, women, and children in the United States of America. The majority of these have but a vague idea of Christianity.

Cities, etc., Unoccupied

- 1,557 of the 2,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no center of Gospel light. No province is yet adequately worked.

The Scriptures

- 160 Years would be needed, at last year's rate, to give every person in China even one copy of a Scripture portion. Even after a century's work, of every
- 1,000 people 999 have no Bible, even if every copy printed were still in use.

* The accompanying statistics were prepared by the China Inland Mission, and appeared on the back of the hymn sheet used at the recent centenary celebration in London.

A JOURNALIST'S VIEW OF THE MISSIONARY QUESTION *

BY MR. F. A. MACKENZIE

Correspondent of the *London Daily Mail*

"The awakening of China, which now seems to be near, may be traced in no small measure to the hand of the missionary," said Tuan-fang, Viceroy of Hunan. "For this service you will find China not ungrateful."

Less than seventy years ago the Protestant missionaries in China had only six converts. To-day they have over one hundred and fifty thousand communicants, which means not far short of seven hundred thousand adherents. In Japan, effective missionary work has been going on for a little over twenty years, and to-day there are fifty-five thousand converts. In Korea, Christianity is spreading at an amazing rate, especially in the northern provinces.

But the influence of Christianity in these lands is not to be measured by the enrolled adherents. The white teachers have been pioneers in battering down prejudice and misunderstanding. They have shown to the East what the West is and what Western civilization means. They brought modern medical knowledge to China, and China is now adopting it; they brought modern instruction, and to-day temple after temple is having its idols displaced and deposed and the teacher of Western learning is put in their place. The missionaries started and maintained the campaign which is abolishing foot-binding, and they are largely responsible for the fight against opium. They are steadily winning the good will and respect of the official classes. They have been not only teachers of religion, but the advance agents of civilization.

Anti-Missionary Stories

The visitor to the Far East who spends his time mainly around treaty ports will quickly acquire an abundant stock of anti-missionary stories. Some of these tales, such as the hoary lie about Bibles being used for the manu-

facture of Chinese shoes, were known to our great-grandfathers, and are chuckled over by every newly arrived "griffin," as though he were the original raconteur who had discovered them.

It is easy to learn the cause and origin of some of these treaty-port anecdotes. There is, in the Far East, unfortunately, a gulf between the average missionary and the average commercial man. For this both are somewhat to blame. The oddity and faddism of a few missionaries have given the general community some ground for attack. A generation ago there was reason for suspecting that many so-called converts adopted Christianity mainly for what they could get. The policy of making "rice Christians"—to use an expressive phrase which explains itself—has long since been definitely abandoned.

The gulf between the general residents and the missionaries is now being narrowed and bridged over. Leading European officials, merchants, and publicists have been won by the good work they have seen accomplished. There has been a great improvement in the personnel of the missionaries themselves. In old times men were often sent out because they were not clever enough to succeed at home. In some societies piety was allowed to take the place of ability. In recent years the wave of enthusiasm aroused by D. L. Moody, the evangelist, and Henry Drummond, the scientist, and others like John R. Mott has altered that, and has given the work the pick of the brains of Scottish, American, and, to a lesser degree, English colleges. The genuineness of the movement was tested by fire and blood during the Boxer uprising, and it stood the test.

There are to-day over three thousand Protestant missionaries at work in China, nearly all of them English

* Condensed from a chapter in Mr. Mackenzie's very illuminating volume "The Unveiled East."

or American. Most of these are young people in the prime of life. They have knowingly placed themselves in positions where any burst of national passion inevitably means their death in cruel and horrible form. Many of their colleagues have been killed during the past seven years, some of them dying under torments so heartless and punishments so degrading that we dare not think of them. Every missionary in the interior of China to-day lives, knowingly, on the edge of the crater of a rumbling volcano. We may, if we will, deny these men and women wisdom; at least we can not deny them courage.

A Bible Woman of Mukden

My mind inevitably goes back to some of the main missionary incidents that it has been my good fortune to witness. One day last autumn I stood outside the compound of Mr. Turley, the agent of the British and Foreign Bible Society in Mukden, and looked at a pleasant-faced, elderly Chinese Bible-woman talking with and selling books to a crowd of natives around her. The woman's story was an exciting one.

Six years ago, when the anti-foreign movement arose in northern China, the Boxers at Mukden determined to make an end of Christianity there. They stormed the Roman Catholic Cathedral, and butchered the priests and nuns and their converts in horrible fashion. They broke up the Protestant missions, with ghastly accompaniments of torture and shame. They specially resolved to lay hold of this Bible-woman, for she had been so active and successful that all knew of her. At last they caught her, with two nieces, in the suburb of the city.

The three women were thrown on a springless Chinese cart, and, surrounded by a howling mob, were led toward the center of Mukden, where they were to be tortured, outraged and killed. The two nieces were crying bitterly, and the old woman turned to them and spoke very earnestly. "Why should they cry?" she said. "Let them

pray! God would help them!" She herself started praying, and soon her nieces joined her, and their tears ceased.

It was a long and weary ride. The roadway was blocked with carts, and the death tumbrel could only move along at a snail's pace. The fears of the younger women were now over. There was not a tremble or a tear from them. Soon an uneasy sense of awe came over the Boxers. Why were not these women afraid? One man suggested that some spirit was guarding them, and another spoke fearfully of the dangers that would fall on those who should offend the spirits, while others continued to shout aloud for vengeance. Still the cart moved on nearer to the execution ground.

As it passed under the shadow of the city walls a Chinese gentleman, well known in the locality, rode by in state. He cast his eye over the women. "What fools you Boxers are," he said, "to kill these women, when they might be sold for good silver! I will buy them off you." The Boxers, already uneasy, saw a way out of their difficulty, and seized the opportunity. The women, bound as they were, were tossed into the back of the gentleman's cart and driven out toward the country.

When the cart had traveled away from the crowds into a quiet part the owner stopt it. The women's bonds were cut, and they were taken out. The Chinaman looked at them with a smile. "Some day," he said, "when you are well off again, you can pay me back what I have given for you to-day. Now you can go where you please." Is it any wonder that old Bible-woman believes in Christianity and in prayer? When treaty-port critics talk to me of "rice Christians," I remember the Bible-woman of Mukden.

Marvels of Missions in Korea

In northern Korea we have to-day one of the most remarkable examples of what modern missions are succeeding in doing. Thirty years ago Korea

was a closed land, in which a stranger dared not set foot under pain of death. northern Korea was the great bandit region, where no man's life was worth an hour's purchase. It was given up to plunder, because neither the Chinese government to the north nor the Korean government to the south was able to control it. Even to-day one can see on the hill-tops the ruins of the old castles of refuge, where the frightened inhabitants would rush in to defend themselves when the bandit host poured down. That region is now covered with self-supporting Christian churches.

Fourteen or fifteen years ago two young Americans—Samuel Moffett and Graham Lee—settled in Pyeng Yang. They were regarded with suspicion at first, and they met with some very rough treatment. Gradually the people realized that these two young men meant well by them, and in the great political troubles that came upon Korea at that time the missionaries found their opportunity. The two Americans were clever, clear-thinking men, possessed of unconquerable energy. They worked at pressure unsurpassed on the stock exchange or in the city's counting-house. They were amidst a people practically without religion, except a fear of evil spirits haunting their lives.

Last July I visited their station. I found that they had their central church with an ordinary Sunday afternoon congregation of between thirteen and fifteen hundred. I found daughter church after daughter church in the town, each packed with its own congregation. I went into Sunday-schools, thronged to repletion. The Korean young men asked me to speak on a week evening to them. A hall full of young fellows, in their white robes—packed like sardines in a box—awaited me when I arrived. There was a hospital working at high pressure; there were schools, ordinary and technical, started by the converts themselves; there were churches all over the province managed wholly by converts. I found an energy and enthus-

iasm equaling that of any one of the great institutional churches in white lands. I found, too, away in the province to the south, and away northward in Syen Chun, other centers had started up, offshoots from Pyeng Yang, rivaling it in success and numbers. In Syen Chun, for instance, there are no fewer than eighty churches in existence, after a separate work of five years. The statistics of Syen Chun are so remarkable that I quote them in full:

Growth since the Opening of Syen Chun Station in September, 1901

Date of Report	Groups	Communicants	Baptized during the year	Catechumens	Catechumens received during the year	Total Adherents
July, 1902	44	677	367	1,340	696	3,429
July, 1903	61	1,027	367	1,648	746	4,537
July, 1904	57	1,265	310	1,792	536	5,119
July, 1905	60	1,958	711	1,952	948	6,507
July, 1906	75	3,121	1,164	3,020	2,297	11,943

Definitions

Adherents.—Are adult believers in regular attendance at church services and leading consistent Christian lives. No infants or casual attendants or relatives of believers counted.

Catechumen.—Has been believing at least six months, and has passed a satisfactory examination on Christian knowledge and conduct.

Communicants.—Have been catechumens for one year, during which time they have led consistent lives with no relapse into heathenism, after which they have passed a searching examination before baptism.

How has this success been attained in northern Korea? It is certainly not due to political patronage nor to monetary gifts. The Korean Church has been built up in a time of great political turmoil. The missionaries have found the work grow so on their hands that, tho their numbers have increased much beyond the first two, the white teachers can be little more than directors and leaders of the native work. It is the native Christians who evangelize, teach, and, in the main, who preach. Everything that can be done by the Koreans themselves is left to them. They are expected to pay the cost of their own

houses of worship, to build their own churches, and to pay their own native ministers, and evangelists, and they do it.

I have tested the converts of this church. I had several of them in my employment for months during the Japanese war. I had to trust them largely, and they could have fleeced me at many points. I have found them the most faithful and most enthusiastic and the most daring native servants I have ever known. When I revisited their northern homes last summer they came out to meet me again—not old servants alone, but old friends whom one had learned to admire and love.

Roman and Protestant Missionaries

There are missionaries and missionaries. Catholic and Protestant missions have been carried out on radically different lines. The Protestant missionary relies on preaching, teaching, medical, and philanthropic work. The Catholic, on the other hand, while not neglecting these lines, largely employs political methods. The Protestant missionary has no rank save that which courtesy gives him, and he has declined to accept any. The Catholic missionary is an official and has to be recognized as such, and the Catholic bishop has to be given the privileges of a high Chinese dignitary. The Protestant missionary tries to avoid mixing himself up with the legal and political disputes of his converts; the Catholic missionary openly protects his people, and uses all his influence in the courts in their favor, himself, if necessary and possible, encroaching upon magisterial functions. The interference by Catholic priests in Chinese courts has been responsible for hatreds, misunderstandings and extortion. It has caused more than one popular uprising, and it has prejudiced millions against Christianity.

The outstanding criticism that an impartial observer would pass upon the Protestant missionaries in China is that in many parts to-day energy is being wasted and needless expense in-

curred by the multiplicity of agencies. There are about ninety separate missionary organizations at work in China alone. Some of these are devoted to special branches of work, such as Bible Societies, the Hildesheim Mission for the Blind, and the Kerr Refuge for the Insane. But, allowing for these, we find in various districts the repetition of minor sectarian divisions at the cost of efficiency and economy. It is absurd, for instance, that there should be half a dozen comparatively weak missionary schools in a district where one strong establishment could do all that is necessary. The missionaries themselves recognize this. Some years ago a serious endeavor was made to bring about organizations that would prevent such overlapping, and join up allied activities. The difficulty in bringing this to pass was found. I understand, not among the workers in China, but among the societies and subscribers in Europe and America.

A generation ago the Far East was separated from the West by a great gulf, and the churches at home had to depend for their information on the reports of the few who visited them. To-day East and West are so close together that there is no reason why religious leaders in England should not at intervals see for themselves what their comrades at the front are doing. In the coming years it will, I hope, be taken as a matter of course, that the leaders of the churches at home shall all give part of their time to visiting, encouraging, and aiding the agents of the church abroad. London is only nineteen or twenty days' distance from Peking. Our great church leaders could visit the missionary centers in northern China and be back home again within ten weeks from their starting from London, at a cost of less than two hundred pounds. I can not imagine two hundred pounds better spent, both for the cheer and encouragement of the missionaries abroad and the instruction of the people at home.

THE NEW WOMAN IN CHINA*

BY MISS HELEN DAVIES, HONGKONG, CHINA

In the "Girls'-Hall-of-Learning," on the hillside, outside of Hongkong, silence at length reigned in both the dormitories. In the far dormitory the tiny children who shared it with the elder girls, and who had been chattering away more noisily and more persistently than Java sparrows, had at last fallen asleep.

The elder girls were still busily conning their lessons; and the head-teacher, whose room opened out of the near dormitory, had gone to rest with a severe headache. Suddenly, the silence in the near dormitory was broken by the voice of Fung-Hin quietly propounding the startling and momentous question, "*What do you think would be the best way to reform China?*"

If it had been anything ordinary the teacher would at once have called out, "You know the rule: no talking after half-past eight!" But this proposition was so interesting that she had not the heart to stop the conversation.

"I think," said Ts'au-Kam, the oldest in the room, "that the very first thing should be to destroy all the idols and ancestral-tablets out of the land. Do away with them, every one, and then the people will learn the Doctrine and become more enlightened."

"But," replied Fung-Hin, "I do not see that the destroying of the idols and ancestral-tablets in this way would be of any lasting use. You can not *compel* people to become Christians—not real Christians at heart. And if you take away their idols by force to-day, they will only put up fresh idols to-morrow. If the *hearts* of the people are not changed, they will be nothing bettered in that way."

"I think," interrupted Sau-K'iu, with the wisdom of twelve years, "I think that the first thing of all is to get rid of the Empress Dowager. It is she who troubles the people: she would not be allowed to trouble them any longer."

"It seems to me," said A-hi, "that the simplest thing would be to give the power into the hands of the Reform Party, and see what they can do for the country."

"The next important thing," continued Sau-K'au, "would be to get back all the territory that we have lost: some to Japan, a piece to Germany, a piece to England, a piece to France. China is certainly the most foolish of all the kingdoms! and to think that *we* belong to this most foolish of kingdoms!" She sighed tragically.

"I am afraid," said Fung-Hin, "that we can not hope to get back the territory that we have lost. That would never be allowed by the great kingdoms. But we must see to it that we do not lose any more. There is only one thing, that I can see, that can be of any lasting use to China, and that is *the Gospel of Jesus Christ*. It is only this that can change the hearts of the people and give them true light. It is only when their hearts are changed that they will love what is good, and seek after righteousness. If we could only *vote* for an Emperor, as the Americans vote for a President, what a grand thing it would be for China!"

"What do you mean by 'voting?'" asked several voices.

"Why, my father has told us that in America, every four years, the people write down the name of the man whom they wish to govern the country; and the man whose name is put down by the greatest number of people is chosen President. Then in four years time they vote again, and if the President has been a good ruler, and has governed the country well, they choose him again, and he rules them for four years more, until the time comes to vote afresh. If we could only have such a custom as this in China, then we would choose the best, and wisest, and most clever Chinese

* From the (Wesleyan) *Foreign Missions Journal*, London.

pastor, and make him Emperor of China! And with a Christian pastor as Emperor, and the Gospel preached all over the land, then, I think, our country would at last truly flourish as never before!"

Small wonder, perhaps, that the Chinese government decided that it was inexpedient at present to open more schools for girls, fearing that the young girls of China, if too highly educated, might cease to be dutiful.

THE WOMAN WITH THE WOODEN TEETH*

BY MRS. J. S. ADAMS, HANYANG, CENTRAL CHINA

Years ago one of the Wesleyan doctors from Hankow was visiting in Hanyang, and met Mrs. Pen as she was telling the fortune of one of the patients. The message spoken that day sank into her heart; but she did not meet another messenger of the Gospel until, some years later, when she came into the chapel and attended the dispensary and woman's classes. We spoke of her as the old woman with wooden teeth, for she had fixed pieces of bamboo to her toothless gums in such a way that they appeared like a row of teeth. In many ways she showed herself an original character.

Mrs. Pen could read well, and soon the Gospel had its effect on her life, and she was baptized. When the dispensary was opened she came several mornings each week to sit with the women patients and tell them the gospel story. The result was that a number of earnest women were brought within sound of the truth through her efforts and are now in the church.

Three years ago Mrs. Pen was in great distress about her daughter, whom her husband, for large monetary gain, wished to betroth to an old heathen man. I encouraged her to place the girl in the Wesleyan girls' school and she gladly consented. Then, being freed from anxiety about Grace, she desired to give more time to preaching. I set her to work selling Scriptures and visiting from house to house. This she did most faithfully, without remuneration at first, tho she is very poor. After testing her devotion I allowed her a percentage

on what she sold, and she did splendid work among the better class women, who live in semi-seclusion. She has her basket filled with Scriptures and tracts from the Central China Tract Society, gaining easy access because of her age and former employment as a fortune teller.

When asked by some one to come into their house and choose a lucky day, she says, "I have changed my business now. See! my basket no longer contains superstitious emblems, but books that tell how to obtain salvation and lead pure, good lives. Let me come in and read something to you. Then if you like you can buy a book and let your husband read it to you."

One day a most interesting family group appeared before the pastor and deacons for examination: a venerable looking man, a seller of spectacles, his wife, and their grown up son and daughter. They all stated they had first heard the Gospel through Mrs. Pen's visits, and reading the Scriptures which she sold them. She frequently visited them during the year, and finally brought them to see the pastor, never telling any one of her share in their salvation. The whole family were baptized and received into fellowship. Mrs. Pen's little daughter "Precious Grace" was also baptized last autumn with the others.

Last Chinese New Year Dr. Huntley opened the new dispensary and Mrs. Pen was taken into regular employment as a Bible woman to preach each morning to women coming for treatment.

* From the *Baptist Missionary Magazine*.

EDITORIALS

THE HOPELESSNESS OF HEATHENISM

"Having no hope and without God in the world"—a brief divine description of mankind without Christ—a hopeless, godless condition. No religion ever inspired hope and none has ever given men a practical God, except the Christian. It is a conspicuous fact that all the other religions are hopeless. They leave a soul essentially to despair. Witness Mohammedanism with its awful fatalism, and Brahmanism with its Nirvana—its only hope being extinction—all personal being merged into the universal life as a drop loses its individuality when it falls into the sea.

LAX FAITH AND LAX PRACTISE

The late Dr. Roswell D. Hitchcock used to warn his students that *lax doctrine ends in lax practise*; and, as a student and teacher of Church history, he gave as his verdict, that all tendencies to lower the standards of belief, making it of little consequence what men believe, drift toward the destruction of missionary enterprise and enthusiasm. He once quaintly alluded to the Englishman who, on a sultry day, wished he could sit in his bones, without his flesh; and added that not a few were nowadays, trying to sit in their *flesh without their bones*.

It is a big descent from Doctor Hitchcock to Oscar Wilde. Yet despite his eccentricity and in his later years, immorality, he occasionally said a shrewd thing, and in an article in the *Nineteenth Century* on the "Decay of Lying," he gives in his way a very sharp knock at the frivolous skepticism that too often exploits itself in the pulpit. He says:

In the English Church a man succeeds not through his capacity for belief, but through his capacity for disbelief. Ours is the only Church where the skeptic stands at the altar, and where St. Thomas is regarded as the ideal apostle. Many a worthy clergyman who passes his life in good works and kindly charity, lives and dies unnoticed and unknown; but it is sufficient for some shallow, uneducated

passman out of either University to get up in his pulpit and express his doubts about Noah's ark, or Balaam's ass, or Jonah and the whale, for half of London to flock to his church and to sit open mouthed in rapt admiration at his superb intellect.

GOD'S SOVEREIGNTY

By what a strange ordering of providence was Constantine François Chassebœuf, Count de Volney, the French author (1757-1820) chosen to be the main historian of the fulfilment of Old Testament prophecy? He was thoroughly educated, and studied medicine, and Arabic and Hebrew. He inherited a fortune, was very observant, graphic and accurate in description and fond of travel, especially among ruins of ancient empires. In 1783, he set out for the Orient, spent some months in a convent on Mt. Libanus studying Arabic, then traveled two years in Egypt and Syria, and in 1787 published his "Travels in Syria and Egypt," and in 1791 his "Ruins." In this latter book he openly avowed his infidelity—Christianity and other religious beliefs he considered merely a system of symbols. His description of Syria and Egypt became a standard work for graphic and accurate description. He recorded the facts as to the ruins of cities and countries whose ruin is prophesied in the Bible and in language so closely resembling the Word of God as to suggest, had he not been an infidel, a *designed* imitation of Biblical terms. His name is inseparable from that of Voltaire (1694-1778), partly his contemporary, as the declared opponent of Christianity. But in the most remarkable manner God used him to authenticate the Christian faith which he sought to destroy.

HEROIC DEVOTION TO DUTY

The late Sir Andrew Clarke was once attending a comparatively poor man who was so seriously ill, as to need his constant and assiduous attention. He was fighting death step by step, and seeing his efforts meeting with success. As he bent over and watched his patient, a telegram was

handed him asking him to come over and consult some wealthy idler in the south of France, offering a special train to Dover, a packet chartered to Calais, another special train to Nice, and a fabulous fee. He looked at the patient, folded the telegram, and said to his assistant, "Reply that I am needed here and can not leave," and turned to tend the poor man again.

Much has been said in praise of this heroic self-abnegation. But, after all the doctor simply did his duty. And there are literally hundreds and thousands of men and women on the mission field who would not even stop to consider any call that, whatever the inducements, drew them aside from self-denying duty.

Witness William Carey, with all his gifts, refusing to enrich himself by any government position; John C. Hepburn, declining the superintendence of the Japanese system of education at a princely salary, because he had given himself to the spiritual work of a missionary; and Dr. Henry H. Jessup who, when called to the secretaryship of the Foreign Board at three times his salary as a missionary, replied that his *self-denial was not adequate* to the surrender of his Syrian work!

THE RISK OF LAZINESS

There is no result wrought that is worth much without effort. Hard work is the price we must pay for all real achievement. There is no royal road to learning, or to any other desirable goal. We must work up to power; it is always a serious peril to learn to do things easily, for at that point superficiality begins. Spinoza says, there is no more fatal foe to advance than self-conceit and the laziness which self-conceit begets. Professor Woelfkin, of Rochester Theological Seminary, pleading with students to do their best work always, to furnish beaten oil, says that there are "three characteristics of crude oil: it gives poor light; it emits a bad smell; and it has an explosive tendency"—all of which he quaintly applied to preach-

ing: that careless preparation furnishes little illumination, lacks the fragrance of unction, and often betrays into hasty, unguarded hurtful utterance. The biography of the great missionary leaders is very instructive in this matter. Nothing is more observable than this, that they kept up their industrious and painstaking labor to the last. Witness the neat and minute diary of Livingstone, to which he added new items the day before his death; Elias Riggs, patiently pursuing linguistic studies and translation after he passed his ninetieth year; Judson never relaxing his toils till paralyzed by the touch of death; Griffith John, going back to China, in old age, to resume hard work after a half century; Carey, after more than 40 years, without a vacation, dying in harness.

UNREWARDED HEROISM

George Rogers Clark (1752-1818) was a famous soldier, pioneer and military leader of Revolutionary times. His energy, enthusiasm and daring were among the most useful factors in the Revolution. With a handful of men he organized a force, and took Kaskaskia in 1778, and Vincennes in 1779—the latter after a terrible winter march through the swamps and river freshets; he defeated the Shawnees on the Miami in 1780 and 1782, and by terrorizing or conciliating the Indians, he secured comparative peace for Kentucky and the territory north of the Ohio for the Union.

And yet his great services and almost unequaled heroism were forgotten, and his later years were spent in shameful neglect, obscurity and poverty. Virginia indeed sent him a sword, but he thrust it into the earth and broke it with his crutch, exclaiming: "When Virginia needed a sword I gave her one; now when I want bread, she sends me a toy!" which reminds us of the saying of Robert Burns's mother, when a stone monument was erected to his memory: "Ah, Robbie! ye askit for bread an' they gie ye a stane!" General Clark's grave at Louisville is marked by a

small headstone, bearing only his initials, and known to but a few.

This is an example of the ingratitude of Republics and of the wider fact that no man, however heroic his service to man, is sure of a recompense or reward from man. But there is one who says: "Behold I come quickly, and my reward is with me, to give every man according as his work shall be."

THE DEMAND FOR COOPERATION

Rev. Dr. Josiah Strong, speaking on "The Imperative Demand for Church Cooperation," says in substance:

"The world's progress is along two lines, the development of the individual and the higher and more complex organization of society. Toward both individualism and combination, as with two oars of a boat, only when *both operate* is there progress. Chinese civilization is combination only, and so is stagnant. Germany unites individual and combined development and so is progressive.

"The equilibrium of the forces is as necessary in the Church as in the State. The strength and weakness of Romanism is organization so powerful that it crushes individualism. The strength and the weakness of Protestantism is individuality so strong that it checks combination. The work of the Evangelical Alliance aims to develop combination in harmony with individualism.

"If Protestantism is to take its proper place among forces which are molding modern life, it must seize upon the powers of cooperation. A handful of drilled soldiers will disperse a mob of ten times their number. With organized numbers there is cumulative power. Hence organization discredits the multiplication table. Ten times one may be a hundred. There is polarity of truth as well as light. The differences between evangelical denominations, instead of being hostile to cooperation, are friendly. Christian civilization is now beset with mighty perils, and dare we for selfish reasons refuse a cooperation which

will enable two to put ten thousand to flight? Our common dangers may be intended of God to force us together." Again he says:

"The needs of the city are the needs of civilization, and therefore to solve the problems of the city is to solve the problems of the age." He outlines the city's needs under six heads, *i. e.*, "physical, political, social, intellectual, moral, and religious." Under the last head he says some especially striking things: "Two things the Church must do that she has not done and is not doing. 1. She must *come into contact* with the people. God did not yearn over the world at a distance, He touched the world through Christ. But the Church has largely lost touch with the world. It is more institutional than personal. The cry too often is not 'Here am I, send me!' but 'Here is my check, send somebody else!' There is salt enough but it is barreled up in the churches. When the Church flows out to the multitude the multitude will flow into the Church, not before. This personal, living, love-convincing touch between the Church and those outside of it, is the crying religious need of the city to-day. 2. There must be cooperation. The Church must move as one man, it must strike as with one arm. The need in our cities for this massed Christianity is urgent almost beyond expression."

JAPAN AND OPIUM

The opium law of Japan forbids the importation, the possession, and the use of the drug except as a medicine; and it is kept to the letter in a population of 47,000,000, of whom 8,000 are Chinese. So rigid are the provisions of the law that it is sometimes, especially in interior towns, almost impossible to secure opium or its alkaloids in cases of medical necessity.

Professor Gulick, of the Doshisha University, describes the Japanese attitude as one of "uncompromising hostility" to opium. In a score of years he has never seen one Japanese smoking it. In Korea, six Japanese soldiers, arrested in an opium den,

were court-martialled and shot, before their regiment. In Formosa where the opium curse preceded Japanese occupancy, they are stamping the traffic out by prohibitory law.

THE CONCLUSIONS OF WARNECK

In face of a non-Christian humanity which numbers over ten hundred and eighty millions, heathen Christians, about eleven million, seem not much. But the number of heathen Christians is increasing at present at the rate of about 125,000 yearly, which is in proportion almost thrice the birth-rate within the heathen world. This is indubitable, that the missionary results of the future will at this rate of progress, be greater than those of the past.

ASK GOD AND TELL HIS PEOPLE

Rev. John Wilkinson, whose fifty years' work among the Jews has been so blest, conducted all his work by faith and prayer. His significant and sensible motto was as above: "*Ask God, and tell His people!*" The first part represents the grand appeal of *prayer*; the second, the indirect appeal of *information*. If God is the source of all fire and fervor in missions, *facts* are the fuel that keep the sacred fire alive and glowing on His altars. Let us then on the one hand pray constantly, earnestly, importunately, believingly, and on the other spread the tidings both of man's need and the Gospel's triumphs.

DAVID LIVINGSTONE'S RESOLVE

I will place no value on anything I have or may possess in relation to the kingdom of Christ. If anything will advance the interests of that kingdom it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity.

AN IDEAL COLONY

In one community in the world it is claimed that the Golden Rule and not the rule of gold, is literally followed. It is on the outskirts of Bielefeld, in Westphalia, Germany, and its

guiding spirit is pastor Von Bodelschwingh. *The Independent* says:

If one should undertake to establish a colony and should begin by inviting to it the unfortunate, the incapable, the illiterate, the poor, the destitute, the inebriate, the debauchee, the feeble-minded, the idiotic, the epileptic, the paralytic—if he should do this without capital and without backing of financial responsibility, he might be following the literal teachings of Christ; he could not be accused of following the first principle of ordinary prudence. Yet this is what was done and is still being done, day after day, month after month, year after year, in this unique community, and with the most remarkable results. The claim of being in trouble is the one key that will unlock the doors of the community at Bielefeld, and with that key one is never turned away.

Forty years ago the start was made in a home for epileptics, and two years later a home for deaconesses to train workers. The names Ebenezer ("The Stone of Help") and Sarepta ("The Place of Purifying Metal") are important as meaning for the colony a christening grace of faith, of reliance upon God, of old-fashioned Bible trust. Three years later the pastor and wife, both raised in aristocratic circles of Berlin, came to take charge. They called the colony Bethel ("The House of God"). As to the extent to which the colony has grown we find:

To-day instead of one building there are over one hundred and fifty. In place of epileptics alone, Bethel now receives every class of unfortunates. Its branches and ramifications spread over all Germany, and even across the sea to other continents and other shores. The main branches of the colony, however, are five—the Home for Epileptics, or Bethel proper; Sarepta, the mother house for training nurses; Nazareth, the brotherhood for training deacons; Wilhelmsdorf, the colony for vagrants and the unemployed; the Workmen's Home Association, an organization for providing homes of their own for the working classes of Germany.

But these are by no means the only branches of the work. Among its one hundred and fifty buildings there is place for virtually any ill. Bethel has had a large idiot colony, nearly one-third her inmates being a long this class. It has two orphanages called "The Good Shepherd" and Kinderheim ("the Children's Home"). For inebriates there is the Friedrichshütte ("Frederick's Cot"), named for the late German emperor, and opened just after his

demise. One remarkable spot on the colony grounds is the Eickhof, where wealthy voluntary patients, who have made shipwreck of life through drink or fast living, may come, and, among equals of their own class and surrounded by physical comforts, be compelled nevertheless to labor with their own hands, and be taught by experience the nobility of service. Bethel is thus for the poor rich as well as for the enriching of the poor. All classes, all ages, both sexes, have their place. One remarkable house in Bethel welcomes those who can find no opening elsewhere, because they have been convicted of theft or embezzlement or dishonesty of some kind.

The colonists "work and pray and sing." The whole atmosphere is religious, tho religion is forced upon none. Yet without it pastor Von Bodelschwingh would say Bethel could not live. Almost all that Bethel uses it makes—houses, furniture, clothing, food. One feature—the provision of the unemployed—is said to be solving the problem of the vagrant and the tramp. Bodelschwingh made a training colony to teach men how to work and to make money instead of begging it. To quote again:

By this personal touch, and with loving care, Bodelschwingh leads—he does not drive—his tramps to work. It is real work, however, not coddling. The rules are strict and strictly enforced. The colony is called "Wilhelmsdorf" from the emperor, Frederick William, who stood sponsor for it. During the first fourteen months nearly 1,200 men were admitted. Only some 42, or 3.5 per cent., ran away (there is no compulsion to remain); 966 left for regular employment, 830 having been placed by a labor bureau in connection with the colony. More recently the results have not been quite so favorable, mainly because the most employable men have been already placed, and those who now come to the colony are the residue and less employable. Still, the thirty-three colonies in Germany shelter nightly some 3,700 men, and are steadily qualifying men for work.

Bethel is largely supported by the work done by its members, who receive little or no pay, being assured of a home and care when sick. The royal house of Prussia and the wealthy of Germany give aid, especially when

new branches of the work are to be opened. The Westphalian farmers near the colony give regularly. As to other benefactors:

At present nearly \$7,500 per year comes from the school children in Germany. Some \$50,000 per year is collected for the colony by sixty regular collectors. The neighboring provinces appropriate to its use \$15,300 per year. Altogether Bethel has and spends, apart from the labor colony, nearly \$300,000 per year.

CONSECRATED GIVING

This requires two things—an intelligent mind to see the need and know how to meet it; and a devout spirit to act as a prayerful steward of God's goods. President Angell used to say that we need to use all of Argus's hundred eyes, before we can properly use even one of Briareus's hundred hands. And Orestes A. Brownson remarks, with singular insight, that "*property is communion with God through the material.*"

CREDIT TO WHOM CREDIT IS DUE

The editors of this REVIEW always purpose to give credit to authors and publishers of articles quoted in our pages, particularly if the items referred to are not common news. These acknowledgments are, at times, omitted by mistake, much to our regret. We do not always purpose to credit those who quote others as it might develop into an "endless chain."

We take pleasure in giving credit to an article by Rev. James H. Taylor, published in the *Christian Observer*, for the condensed report of Dr. Zwemer's speech (p. 268), and for those of J. Campbell White and W. T. Ellis (p. 270) used in our April REVIEW report of the Philadelphia Convention. While the substance of the quotations was not original with the writer the statement of the leading thoughts of the speakers was well expressed.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Work of the Y. M. C. A.

How much ground is covered by the varied forms of activity of this great organization will appear by a glance at the following particulars:

1. In cities men and boys from all walks of life receive aid in all grades of work from the most elementary to subjects pursued by university graduates and professional men.

2. Among railway men thousands receive definite and practical aid and training.

3. In small towns and counties a vast and only partially occupied field is open.

4. In a number of industrial and manufacturing plants special technical training is emphasized.

5. Among colored men and boys many are now receiving attention.

6. In the army and navy appropriate activities are promoted.

7. Large numbers of young men in universities and colleges are receiving individual instruction.

8. For the boys in all fields special activities are being developed. Over 6,000 employed boys are in class work alone.

That these practical educational activities are appreciated is proved by the way students help pay expenses. The average tuition fees paid by students in colleges and universities meet from 30 to 50 per cent of the current expenses aside from equipment. In the Young Men's Christian Associations the tuition fees meet from 50 to 85 per cent of similar educational expenses. Such fees in 1907 paid into local treasuries amounted to \$268,000.

The Work of the Y. P. S. C. E.

The Rev. C. E. Jefferson, pastor of the Broadway Tabernacle, has recently published a book entitled "The New Crusade," and in a chapter on The Young People of the Church he says:

The century was more than three-quarters gone before the third great movement of our age was born. It was in 1881 that the Young People's Society of Christian Endeavor started upon its phenomenal career. At the end of eighteen years it has 56,000 societies, with a membership of 3,400,000.

But these figures do not tell the full story of its conquests. Like the river of God, it overflows its banks, and in all parts of Christendom new societies with new names spring into existence, begotten by the spirit which the Endeavor movement has created and strengthened

and instructed by its examples and its methods. A million and a half of young men and women, altho marching under other banners, belong to the great Endeavor army.

Five millions of young people of the world organized into a training-school for Christian service in less than two decades! It is one of the miracles of Christian history. The future historian of the Christian Church will say that Christendom entered upon a new era that February night when in the city of Portland the first Endeavor society was formed.

The Young People's Missionary Movement

At the recent great meeting in Pittsburg, these remarkable statements were made concerning growth and achievement:

During the first year about 17,000 persons were enrolled in mission study; the second year, approximately 22,000; the third year, about 50,000; the fourth year, a little over 61,000; last year, nearly 100,000; and, based on the enrolment to the first of January, 1908, it is safe to say that, during this mission study year, there will be 175,000 enrolled.

The sales for 1907 included 143,592 textbooks, 22,500 volumes in libraries, 12,881 maps and charts, 17,155 pamphlets, 2,000 sets of missionary programs, 50,000 mission study announcements and nearly 2,000,000 pieces of other printed matter. The movement has already issued 10 volumes in the interest of mission study: "Aliens or Americans?" "Daybreak in the Dark Continent;" "Heroes of the Cross in America;" "Into All the World;" "Princely Men of the Heavenly Kingdom;" "Sunrise in the Sunrise Kingdom;" "The Challenge of the City;" "The Conquest of India;" "Uganda's White Man of Work;" "The Uplift of China." In the last six months there were printed 4 editions of "The Uplift of China," 3 editions of "The Challenge of the City," 3 editions of "Uganda's White Man of Work," and 6 editions of "Aliens or Americans?"

Results of the Philadelphia Convention

Some of the seed sown at the Presbyterian Men's Missionary Convention in Philadelphia is already bearing fruit. When it is remembered that between the calling of this Convention and the assembling of it an unprecedented financial panic occurred, it is remarkable that over sixteen hundred men should come together for a missionary conference—the large majority of them business men. A railroad offi-

cial, sending a substantial check as an expression of the uplift which he had received from the Convention, described it as "the grandest of any kind I have ever attended, with interest and enthusiasm sustained longer and better than I ever dreamed of. It must portend great things for the Master." One man who had been contributing \$200 a year informed his pastor that he could be counted upon henceforth for \$1,000. Another man said to his pastor: "I have never done my duty in this. Here is a check for \$500 and I am going to measure up to this." Another man in the same church said he was going to multiply his gifts by five.

Laymen's Missionary Conference in Mexico, Missouri

A very strong Men's Missionary Conference was held in Mexico, Missouri, March 17-19, and adopted resolutions in favor of advance steps, including the support, by Presbyterian churches of the synod, of at least 56 missionaries and annual contributions amounting to \$56,400. The resolutions continue:

In order to reach this minimum of obligation, and surpass it, we acknowledge our dependence on a knowledge of God's word to enlighten us, and on the spirit of God to strengthen all our people in their spiritual life. Accordingly, in humble reliance on our Lord's promise we pledge ourselves in our respective congregations, to sustain the officers of our churches in their efforts:

(a) To promote Bible study among all the men of the church.

(b) To increase the attendance at the services of the church, and especially the service of prayer.

(c) To promote the erection and maintenance of altars for prayer in every home.

(d) To secure from every church, enlarged contributions of missionaries and money, until our quota of both is provided.

A Good Word for the Indian

Rev. C. L. Hall, of North Dakota, in the *American Missionary* has this to say concerning the Red Man: "In one way he is our superior. In his native tongue he does not swear, and

he does not make ungrammatical mistakes. His sensitiveness to incorrect speech is one reason why he is so reluctant to try to talk in broken English.

"He has great self-respect. He looks you in the face as an equal. He has readily adopted the custom of shaking hands, and does not forget to do it ceremoniously with ungloved hand; but he will not touch his cap. To reduce him to slavery is to annihilate him. This is a good quality. In a country where every citizen is a king, he will take his place as a kingly citizen; and the assumption of civic duties will tend to keep self-respect from passing into the self-conceit of the old Indian, who with lordly sweep of the blanket and upturned nose discourses of the superiority of his race over the incompetent and treacherous invader of his home land.

"Added to his self-respect there is a native dignity about him—a certain formality and style. He addresses you as 'My friend.' To his child it is not 'Billy,' but 'My son.'"

Number of Medical Missionaries

The *Medical Missionary* gives the following statistics regarding the number of medical missionaries now in the fields from Great Britain and the United States: The 6 largest societies in the United States have a total of 281, and the 5 largest British societies of 250. The Presbyterians have exactly 100, while the Church Missionary Society leads Great Britain with 80. The total for Great Britain is men, 278, and women, 147, while the United States and Canada furnish (including the 20 in the list of Great Britain who hold American degrees), men, 280, and women, 153.

China leads in the list of countries, with a total of over 300, India comes next with 225; then Africa, with only 65. Korea, Palestine, Turkey, Burma, Egypt and other lands and even the islands of the sea, including the Philippines, are in part at least cared for.

The Making of an American

"It doesn't take long to make an American out of an immigrant," says a Settlement worker who witnessed such a quick transformation recently. A Polish girl on her release from Ellis Island, New York, was met by two women, and the two crossed Battery Park just ahead of the observer, reaching the upper deck of the ferry house for which they were bound just a moment or two before her. But in that moment or two the immigrant had disappeared. The shawl that covered her head and shoulders had been pulled off, her hair had been "fixed" and a brand new hat and wrap had been donned. The two older residents of the country had brought the finery along to make the newcomer fit to be seen going home with them.

Why We Need the Immigrant

It is in the large cities that the departure of the foreigner would be most severely felt. In the thirty largest cities in the Union persons native-born of native parents formed in 1900 but 33 per cent of the total population. New York, from its boasted eminence of 3,500,000 inhabitants at the twelfth census, would shrink to less than 800,000, yet still remain the most populous city. Philadelphia's population would be cut in half; Chicago would lose nearly four-fifths; Boston would decline from more than half a million to approximately 150,000; while Milwaukee would sink from near the 300,000 mark to less than 50,000, or to but little more than one-sixth of her total population. These facts faintly suggest the disturbance of the population equilibrium, especially in the urban centers of the North and West, which would result from the exodus of the foreigner and the children of foreigners.—*Review of Reviews*.

Home Missions Among Foreigners

Said Dr. C. F. Aked recently: "The most thoughtless onlooker from the Old World who has ever read a page of history knows that, in the rush to

your shores of millions upon millions of the European peoples, you are confronted by a problem such as no nation has ever yet had to solve since history began. The quickest way, the most economical and the most permanent way of making these people good Americans and good patriots is to make them good Christians. To you and me who know, and to men and women like us, is intrusted this solemn responsibility and splendid privilege. We have to change the mob into a commonwealth, the proletariat into a democracy. And these untrained, undisciplined, politically dangerous millions we have to win for Christ. There is no greater problem to be solved by the churches of America than that of reaching and winning the immigrants. In some respects this is more of a foreign than of a home missionary problem, for the work must be done chiefly through foreign languages, and the ideas to be met and the errors to be combated are essentially those of the foreign rather than of the home mission field."

Sweeping Victories for Temperance

The *American Issue* has recently published a list of 80 cities in the United States in which the sale of liquor is prohibited, 33 of them entering prohibition ranks within a year, with an average population of over 25,000, and an aggregate population of more than 2,200,000. Twenty-seven are located in New England, and 21 in the South. In the honorable and happy company are: Worcester, Mass.; Kansas City, Kan.; Atlanta, Ga., and Birmingham, Ala.

In Training for World-Work

The Brooklyn Missionary Training School, Rev. S. Parkes Cadman, President, has 40 men and women under instruction for work in the foreign field, representing no less than 11 denominations, and gathered from all parts of the land. Within a little more than a year 16 have taken their departure for lands as widely separated as Porto Rico, South America, Af-

rica, Turkey, India, Burma, Siam, China, Korea and Japan.

EUROPE

Temperance Sentiment in England

Joseph Chamberlain, one of the leading statesmen of Great Britain, has this to say on intemperance:

No statistics are needed to show our people that temperance reform lies at the bottom of political, social and moral progress of England. Drink is the curse of the country; it ruins the fortunes, it injures the health, it destroys the lives of one out of every twenty of our population. If I could destroy to-morrow the desire for strong drink in the people of England what changes we should see! We should see our taxes reduced by millions sterling; we should see our jails and workhouses empty; we should see more lives saved in twelve months than are consumed in a century of bitter and savage war.

Catholics Under British Sway

The Catholic Directory for England and Scotland claims an increase of fifty-one priests and forty-five churches and chapels in 1907. It asserts that there are now 4,075 priests and 2,121 houses of Roman Catholic worship in Great Britain. There are 2,180,000 Catholics in England, Wales and Scotland (Great Britain), and 3,320,000 in Ireland. Gibraltar, Malta and Gozo have 215,000; the British possessions in Asia, 2,085,000; those in Africa, 350,000; those in British America, 2,810,000, and in Australia, 1,092,500, a "grand total" of 12,053,000.

The Macedonian Cry Not Stifled

It is interesting to read the words in the British House of Lords, of the Foreign Under-Secretary, Lord Fitzmaurice: "The Foreign Office feels it necessary to ask whether the time has not arrived to appoint a Christian governor of Macedonia." Arrived! It arrived a generation ago and more. Fortunately, England, the Power chiefly responsible, under Beaconsfield, for tearing up Russia's Treaty of 1877 with Turkey, and substituting that of Berlin the following year, has now changed from a position of half

a century's unfriendliness to Russia. No longer, we hope, can the Sultan offset Russia's representations to Turkey as to disorders both on the Persian and Bulgarian borders by relying on English apathy.

English Women Going to the Front

During the last year the Society for the Propagation of the Gospel, (S. P. G.), has sent to the foreign field no less than 40 women, of whom 28 were newly appointed. Fifteen were bound for India, 8 for the Far East (3 for China, 2 for Japan, and 1 for Korea), and 5 for South Africa. These last go out as deaconesses to start women's work on the Rand.

A Great Year for L. M. S.

The London Missionary Society is evidently going to put forth special efforts to make this year "a great missionary year." Its members in all parts of the world may take courage and look forward for better days. The Rev. R. Wardlaw Thompson, foreign secretary of the L. M. S., writes thus to the *British Congregationalist*:

The new year is to be "a great missionary year" among the churches which own the L. M. S. as their channel of work in the foreign mission field. A special campaign of information and appeal is to be inaugurated very soon, and is to be pushed in every direction by preachers, speakers, and literature. The tide will flow so strongly and fully that it is expected it will fill every creek and channel, and reach even the remotest and smallest villages. Special response is expected to this special effort—large, generous, bountiful response—a response in money which will fill the treasury and which will be a permanently enlarged stream of contributions to mission funds, providing adequately for the maintenance and development of the society's work, a response in consecrated lives eager to give themselves to the extension of Christ's kingdom throughout the world, and a response in more general and fervent prayer for the manifestation of God's saving grace to all the earth.

The Dutch Court and Missions

Much interest is taken in missions by the Dutch Royal family. Not only has Queen Wilhelmina given the use of her palace at Kneuterdyk to the Dutch Foreign Mission Society for a

great meeting on March 14, but the Queen-Mother and the Prince have shown their keen interest in the work among the 'sailors at Rotterdam. The Prince has forwarded the British and Foreign Sailors' Society a gift toward building a new Bethel Institute on the southern bank of the Maas. This building is for the use of British, American, and Dutch sailors. The Queen-Mother and the Duchess of Teck honored the society's meeting on March 5, at the Hague, with their presence. To raise funds a Children's Guild has been inaugurated. The aim is to induce 50,000 children to contribute one guilder each.

Danish Missionary Society

Denmark, tho only a small country, has always occupied a prominent place in missionary work, and the Danish Missionary Society is enabled to look back upon 86 years of consecrated labor. Its fields are China and India. In China it employs 15 missionaries at 5 stations, and the work in Port Arthur and Manchuria, which had been interrupted by the Russo-Japanese war, has now been reestablished and begins to show encouraging progress. In Andung, China, a medical missionary is at work, who finds many openings. In India 18 European and 1 native missionaries meet with great encouragement. One of the missionaries has had the privilege of baptizing two Brahmans, who were willing to face the tremendous difficulties and persecutions caused by their step. During the past year 68 heathen were baptized in India and 17 in China, by the missionaries of the Danish Society, and the income from all sources was \$57,940.

Jews Flocking to Christ

A recent writer has sent to a Paris paper the result of his study in relation to the distribution of the Jews and the extent to which they are turning to Christianity. He says:

At the present moment there are about 11,150,000 Jews in the world. Over 8,750,000 of these live in Europe, 1,600,000 in America, 360,000 in Africa, 342,000 in

Asia, and some 17,000 in Australia. Of all capitals in the world, New York has the greatest Jewish population—namely, 700,000; Vienna has a Jewish population of 130,000, Berlin 95,000, London 80,000, and Jerusalem 30,000. The task of enumerating the conversions to Christianity, of the large body of Hebrews, has been successfully attempted by the German writer and missionary, Le Roy, who has devoted his life to the evangelization of the Jewish race. In his "Judentaufen (Jewish baptisms) im 19. Jahrhundert," he shows, from the statistics of churches, that some 250,000 Jews went over to Christianity in the last century. Of these, 73,000 passed to the Evangelical Churches, 58,000 to Catholicism, 75,000 to the Greek Church and 20,000 to various other sects. Great Britain gained 23,000 converts and America 11,000. It is to be noted that the figures given are only approximations and are the result of researches in registries most easily available. In Germany, between 1880 and 1905, 10,000 conversions were made; in Vienna, during the same period, 10,000; in Budapest, at least 30,000, and in Russia, during the past forty years, in St. Petersburg and Moscow alone over 30,000.

Missionary Associations of German Teachers

A short time ago German teachers, who are friends of the Berlin Missionary Society, founded a special missionary association as an auxiliary to the Berlin Society. The purpose of this association is to interest Christian teachers especially in the educational work connected with foreign missions. A remarkable interest was manifested in the project and more than eight hundred teachers have become members of this association. Teachers, who are friends of other German missionary societies, have also founded organizations. The Breklum Missionary Society's Teacher Association has already enrolled 230 teachers, and those of the Rhenish and Leipzig societies are rapidly growing. We trust that these new organizations will prove very helpful to the different parent societies.

A Step Forward in Germany

The German Emperor, or, to be more exact, the Emperor as King of Prussia has honored himself and the cause of Christian missions by calling Inspector Haussleiter of the

Rhenish Missionary Society to become a professor (ordinary) in the theological faculty of the University of Halle. Many years Professor Warneck, the great German authority on missions, has given lectures on missions in that great university, but, after all, he is but honorary professor. Now the first German chair for the science of missions has been established in a German university, a great step forward. Professor Haussleiter well deserves the great honor thus bestowed upon him, for he labored for the great Rhenish Society with exceeding success and wisdom many years. The rich experience which he has gained in active work, will prove most helpful in his new, larger sphere of activity. May the creation of this chair of missions mean the beginning of larger missionary interest and multiplied activity in the religious circles of Germany.

Lectures on Missions in German Universities

A number of interesting and helpful lectures on missions were delivered in German Universities during last winter. In Halle Professor Warneck has interested and guided the students in the study of history and methods of missions. In Bonn, Professor Boehmer lectured on missions and the German Colonial Policy. In Giessen, Dr. Glaue discuss the history, the fields, and the problems of foreign missions. In Königsberg, Professor Lezius, and in Marburg, Professor Mirbt taught the history of missions. And in the Seminary of Oriental Languages in Berlin, many lectures beneficial to the future missionary were delivered, the most prominent lecturer being Professor Meinhof, the master of the Bantu languages.

Growth of Moravian Missions

The Moravian Missions have had a very satisfactory growth during the last quarter of a century. There are now 6 schools for the training of native assistants against 3 in 1882, and the number of students also has

doubled. Instead of 17 ordained native missionaries and 10 unordained native helpers, there are now 33 native missionaries and 35 native helpers. The number of natives who conduct meetings has risen from 145 to 300; the number of white missionaries from 144 to 206; the number of baptized members from 74,535 to 94,402; the whole number of people directly connected with the congregations gathered from among the heathen from 79,021 to 101,216 at the end of 1906. The society at the time of its sesquicentennial (1882) had 12 missionary provinces, 99 stations and 15 preaching places. It has now 15 provinces, 141 stations, 131 filials and more than 600 preaching places. The progress of the mission schools has not been so great. There are now 238 schools with 29,562 pupils, as compared with 217 schools and 16,590 pupils in 1882, and 146 Sunday-schools with 21,000 scholars, as compared with 42 schools and 6,470 scholars.

Among Russian Students

A valued friend and correspondent in Russia writes: "Last summer at Keswick Convention and other gatherings prayer was asked for on behalf of the intended visit of Miss Ruth Rouse (Women's Secretary World's Student Christian Federation) to Russia to work among the 12,000 women students in St. Petersburg and Moscow. These prayers have been abundantly answered, all outward difficulties were removed, and Miss Rouse was enabled to work in each of these cities for three weeks, having meetings which were repeatedly crowded to the utmost capacity of a large hall. These meetings were followed up by smaller ones for those who were interested and by private interviews. In Moscow, instead of a handful of listeners as was predicted, about 1,200 women students thronged the hall again and again. The result was the starting of a Christian Association on interdenominational lines and the development of the work already begun in St. Petersburg. The possibilities in

Russia are as great as is the need. At present the 70,000 students of Russia (including about 15,000 women) are in the most distressing spiritual condition.—*London Christian*.

For the Young Men of Russia

The Russian Y. M. C. A., at first an experiment, is apparently proving both attractive and successful when it can secure a grant of 5,000 rubles from the minister of finance. Under several American secretaries, 1,500 men are enjoying its social and educational privileges. Count Obolenski, one of the Association leaders and directors, is proving a staunch friend, to his influence the government award being largely due. The Association has exerted such influences on its members that the work now has the hearty support of officials in the national banks and railroads. Russia is moving on.

Robbing Churches in Russia

Revolutionary activity in Russia has for some months taken on a peculiar form. Assassinations by bomb and otherwise still take place, but the chief effort of the revolutionists seems to be the accumulation of a fighting fund. In the months of November and December 450 men went to the gallows for "revolutionary robberies."

The revolutionists have turned to another and an easier prey. During the past month no less than 30 monasteries have been robbed. The church has great wealth in gold, silver and uncut gems. In one monastery about twenty miles from Moscow, the robbers obtained \$40,000 worth of gold and silver vessels. The monks are declaring that if the government can not protect them they will protect themselves. The bishop of Kursk has authorized the monasteries under his control to form fighting bands of not more than one hundred men who are to carry revolvers, daggers and Cossack whips. They are called the bands of holy Cossacks. It is said that they not only drill within the monastery walls, but even go out and exact retribution from revolutionary peasants.

ASIA

What Steam is Doing in Turkey

Steam and electricity have laid hold on Syria and are compelling the land to move and be enlightened. Railroads are now completed between Jaffa and Jerusalem, between Haifa, Tiberias, and Damascus, between Beirut and Damascus, between Beirut, Baalbek, Hamath and Aleppo, and between Damascus and Tibok and Medaien, on the Mecca Hejaz railroad, some six hundred miles on the way to Mecca.

An electric trolley road runs through the streets of Damascus, and the city is lighted by electricity. Iron pipes are being laid to bring the crystal cold water of Ain Fyi 15 miles to Damascus. A Belgium company is building an electric trolley tramway through the streets of Beirut, and will furnish electric lights. These railways are increasing business and building up the waste places along the line and giving the Arab peasantry access to the seaport markets.

Increase of Jews in Jerusalem

In a recent letter from Jerusalem, Mr. W. H. Dunn refers to the remarkable development in the Jewish National Zionist movement which took place in Jerusalem during the fifteen months he was in England. Great numbers of Jews are returning to Jerusalem, not for repentance or confession of sin, but simply because they must go somewhere, and the Sultan allows them to enter without let or hindrance. In that short time no fewer than 5,000 Russian Jews landed at Jaffa. These Jews are investing what money they have in buying land and buying or building houses. So great is their activity that it is a matter of concern to the foreign residents. The Moslems, however, sell to them without demur. They believe this land really belongs to the Jews.

The development in Jewish education is also striking, and kindergarten schools are being opened for the children. Hebrew is being taught and becoming a living language, and new

Hebrew words are being formed so as to make the old tongue useful for up-to-date usefulness. It is common to hear Hebrew spoken in the streets.

INDIA

Another Revival in India

From India comes the news that a great revival has commenced among the heathen in the country of Jaspur. Five or six thousand men, women, and children, are asking for Christian instruction and for preparation for the rite of baptism. The faithful missionaries of the Gossner Missionary Society, who are at work among the heathen in the neighboring districts, have sent twenty-three native helpers to Jaspur that the great opportunity may not slip by unused.

A Lutheran Conference in India

The first all-Lutheran Conference was held at Guntur, India, January 2-9, 1908. This included members of the Hermannsburg, the General Council, the Schleswig-Holstein, the Leipzig, the Gossner, the Danish, the Swedish National, the General Synod, (U. S. A.), the Basel Missions. There were in all 63 delegates who were cared for in tents and rooms in the schools and college. Resolutions were adopted (1) to establish a Hostel at Madras for Lutheran students; (2) to inaugurate a joint widow and pension fund; (3) to ask the Mission Boards for more special workers among men of the higher classes; (4) for a memorial to the government for the segregation of lepers and public school instruction in regard to the disease; (5) the consideration of the formation of a Young People's Lutheran Society; (6) a school for missionaries' children; (7) another joint conference at Rajahmundry in the winter of 1911-12; (8) the publication of the history of Lutheran missions in India. Dr. Aberly was appointed secretary.

A Great Movement Toward Christianity

In Canon Sell's "Progress Report" of the South India Mission he says that the chief feature of interest in the Telugu Country is the large number

of inquirers, some 4,800. Of the Khammamett district, in the Nizam's dominions, he writes:

The great feature of this year's work has been the movement among the Wadara and Yerakala people, who are of low Sudra caste. The first of these were baptized by the Bishop of Madras on November 1. Altogether on that day 150 persons were baptized, including children, and more than 100 of these belonged to the above-mentioned people. Many of them have passed through a period of probation extending over nearly two years, and not a little persecution. This month many more have been baptized, but the figures are not available at present. During the last few months there has been a rapid inflow of at least 600 of these people asking to be taught with a view to baptism; every few days I hear of new inquirers. We have now reached the grand total of 1,000 souls from these two classes alone.

Indian Christian Students Aroused

At the last annual students' camp of the United Provinces between 60 and 70 delegates were present. The daily program was much like that of a student's conference at Northfield. In an account sent to the *Church Missionary Society Gazette*, the writer says:

"Missionary meetings in the home land are usually an inspiration, but I doubt if I have ever felt more deeply stirred than at the missionary meeting the night when the claims of the National Indian Missionary Society were brought before the students. Only Indians spoke. A new hope has inspired us all. The vision of India's evangelization is no empty dream. Sixty students are going back to their colleges determined to 'make Jesus King,' and by God's grace to win at least one non-Christian for Christ during the coming year and bring him to camp next year. Here is a power that can shake India."

The Lazy and Unpractical Missionary

Those who think missionaries are likely to lead idle lives will do well to study these figures which Mr. Elwood, now of Dindigul, South India, presents. His "parish" is 30x40 miles in extent and has a population of 535,-

000 people. He has the supervision of 100 native workers and 36 schools. There are 57 congregations and more than 3,500 Christians. One can imagine the amount of travel necessary to cover such a field, especially in a land where good roads are not universal and in districts where the means of transportation are reduced to bullock carts, carriages, and bicycles.—*Missionary Herald*.

An Industrial School Among the Telugus

The Brecklum Missionary Society, which has a good work among the Telugus, India, opened a large industrial school in Koraput last year. The scholars are taught the arts of the weaver, the potter, the carpenter, and the blacksmith, while they receive secular and religious instruction at the same time. Three of the 20 pupils are blind, one a boy, the other two grown men. These three blind pupils have rapidly acquired proficiency in weaving baskets.

Laos Mission Notes

Rev. Eugene P. Dunlap and wife, who have just returned to America on furlough have recently taken a six months' tour in their mission field traveling in ten steamers, on twenty elephants, numerous buffalo carts, and walking long distances. About three thousand books and Scriptures were sold. The elephant offered to Mr. and Mrs. Dunlap was very cross and they were advised not to mount it, so they walked thirty miles through jungles and over mountains. Dr. and Mrs. Dunlap went to Siam in 1875. At the Prince Royal's College at Chieng Mai, 95 boys are in regular attendance, six of whom came from Chieng Rai and walked 110 miles at the worst season of the year, when swollen rivers and raging mountain streams must be crossed.

The Chieng Mai Girls' Boarding School had added weaving to its industrial department. Great advance has been made under skilled native teachers. The girls already have made toweling for hospitals and tea towels,

and are weaving fine cloth for native jackets and skirts.

In the Christian High School in Bangkok, Siam, an Association was organized after hearing the reports from the delegates to Tokyo. So far as is known, this is the only organization of this kind in Siam.

CHINA

A Chinaman on China's Awakening

Shew Yim, a student in Miami University, Oxford, O., has recently written:

In speaking of the Chinese awakening, much credit is due to the so-called Boxer War which, as many believe, was the essentially fundamental cause of the awakening and consequent salvation of China, and for which she paid a great price in the form of indemnity—\$300,000,000 and a river of blood—the greatest price that she ever paid in her history.

One of the most important elements that has played, and still plays an important part is the Chinese press. From the Boxer War to the present time, the Chinese press has increased more than 300 per cent, and has become a powerful factor in political affairs. By their pens the editors boldly express the will of the public, help in the formation of public sentiment, and even at the risk of their lives, defend the rights of the people.

As sure as the sun rises and sets the oldest and youngest China will have a bright future. Within ten or twelve years to come, she will build all her railroads and open up her mines; she will develop the great resources of the land; she will build more and more factories; she will better her system of transportation and communication; she will have made modern schools and colleges for her sons and daughters; she will have a constitution; she will have more churches and charity institutions; she will reorganize her navy; and she will have a modern army of 500,000 in time of peace and 2,000,000 in time of war. When all these things are accomplished, China undoubtedly will take her chair at the table of the council of the world powers.

The Chinese Demanding Christian Unity

The Rev. J. C. Owen, a Southern Baptist missionary, writes as follows in the *Baptist Argus*:

The rapidly growing body of native Christians in China demands union. If missionary influence on this point were withdrawn, I have no doubt that the native Christian leaders would promptly

find little difficulty in formulating a basis of union which would be acceptable to them all. The Chinese Christians feel that all who really believe in Jesus and have entrusted their lives to Him, are, and ought to be, brothers and sisters in Him. Such organizations as the China Inland Mission and the Y. M. C. A. have done much to foster this spirit. One of the best, most thoughtful young men we have returned from a Y. M. C. A. convention last spring saying that he loved all Christians too much and had too much in common with them all to give his life to promoting any organization which separated between those who are Christ's. They argue that as God is one and the Bible is one, therefore all who serve Him according to it must necessarily be one. They argue that all these divisions come from anti-Bible or extra-Bible sources. If from the latter, they are unnecessary; if from the former, they are sinful, and that in either case they should be abandoned.

A New Epoch for Missions in China

Dr. Arthur Smith finds it increasingly evident that the Centennial Conference of China Missions held last summer in Shanghai is to mark an era in Protestant missions in that empire. As the dominant note of that gathering was unity amid diversity, its results appear in a much greater coordination of action than hitherto. Its large standing committees are grappling with the practical missionary problems, which are felt by all workers alike. Preliminary steps to a federation of most Protestant missions have already been taken in three different provinces; there is a prospect that other provinces will follow; altho organic unity is not aimed at, such a result may ensue at a later stage.

A Missionary Bureau for China

A Chefoo correspondent writes to the *British Congregationalist* that arrangements will soon be made to establish an Association for effecting economies of missionary time and money in China. It is intended to undertake (1) a missionary bureau for advice on all business matters relative to mission work, and the supply of all information concerning missions; (2) a supply department to provide household stores, materials, clothing, mission-school requisites, miscellaneous

sundries, medical stores, and to act as a general purchasing agency. The Association will have the support and advice of influential laymen on both sides of the Atlantic. It is to be exclusively the servant of missions and missionaries, and is to be absolutely free from the personal money-making element. The gentlemen who are moving in this matter are Sidney J. W. Clark, of England; C. V. Vickrey, of America, and T. Gear Willett, of China. As so many laymen are interested in the economy of missions it is felt that this will be a work which will lead to the hearty cooperation and union of the Laymen's Missionary Movement in America and England. The Association will have no connection with any missionary society, but will be an independent enterprise of business men interested in the organization of missionary work.

The Presbyterian Mid-China Mission

The Mid-China Mission of the Southern Presbyterian Church reported for its last year 15 organized churches, 30 native preachers, 16 theological students and 1,182 communicants, with 223 added during the year. The contributions were \$1,245. The schools were attended by 183 boys and 122 girls. The report gives some interesting facts and figures illustrating the accelerating progress of the mission. From the average of about \$4,000 up to 1887 and \$512 to 1897, the cost per convert has come down to nearly \$190 for the year just ended, or less than what it is at home (\$205.25). In 1878, twenty years after the work was begun, there were three communicants to each missionary; in 1897, six; in 1907, thirty.

Saved from a Rubbish Heap

A missionary writes as follows:

On our trip up the Miu river we visited the home of one dear Chinese woman, eighty-three years old. When she first saw the light of day she was thrown out on the rubbish heap, because she was only a girl. There she cried so long that the neighbors compelled her people to take her back, saying that the gods must have some special work for

her, as she survived so long. She was finally taken to a Christian institution, where she grew up. To-day one hundred of her descendants are Christians, and several are in Christian work. One granddaughter, teaching in one of our schools, has refused a position with a fine salary in a non-Christian school.

An Awakening at Kalgan

Rev. W. P. Sprague writes to the *Missionary Herald* from Kalgan, (January 3): "The Lord hath visited his people—in Kalgan. The Spirit has come upon us in power and revived his work here. Native helpers and pastors are working together in harmony as they have not for some time, and Christians are reaching out to bring others to the Savior.

"Mrs. Arthur Smith came here early in November and began daily meetings with the church, which she continued until Christmas. Several educated Christians came up from Yu Chou and other outstations. The Lord gradually moved the leaders to seek a fuller baptism of the Holy Spirit, and his work began so gently as to be scarcely recognized until some began to confess their sins; then we knew it was the Lord's work.

"It was a joyful Christmas Day for us all. The helpers initiated and carried out of themselves a good 'tea and cake meeting,' explaining the day to the children and newcomers and praising God for the blessings of a Savior given. We closed the day with a lantern exhibition of Bible pictures illustrating the coming of Jesus to earth."

KOREA

A Crisis in Korea

One of the missionaries writes:

Now is the time to evangelize Korea. The country has been shaken to the roots by the political changes. The people have been aroused out of the lethargy of ages, and now is the time to reach them with the Gospel. The Presbyterian Church in Korea reports this year an increase in members and adherents of nearly 13,000. The Methodist churches report similar increases. Other foreign mission boards are recognizing the need and opportunity and making an effort to meet it. The U. S. Southern Presbyterian Church sent out this year 12 new

workers; the Southern Methodist Church sent 11. A prominent elder from the U. S., after inspecting conditions here, urged the Northern Presbyterian mission in its annual meeting, to ask for 40 new workers to be sent out in the next two years.

The missions in Korea are recognizing the crisis and in order to prevent waste of energy from overlapping work and to most speedily evangelize the whole country, are, through the General Evangelical Council, blocking out the territory for the various missions.

Korea Outdoing Uganda

Professor Harlan P. Beach, of Yale University, who has been traveling through the Orient, says he has seen no such sights anywhere as in Korea. In a letter to the *Congregationalist*, he remarks:

When it comes to eagerness for Christian learning, Koreans again appear in the van, eclipsing apparently the Christians of Uganda. One constantly hears of conferences, normal institutes, inquirers' classes, etc., which would drive American pastors distracted. Yet the people are hungry for them all, and it is the only way in which the small force can begin to overtake their work. If you ask the missionaries how they keep out of the grave or insane asylum with all this pressure, they will give you replies of which this is a specimen: "We don't keep out of either, as the death rate and invalid list is exceedingly serious. Yet remember that we do not have to look up work as you do in America; we do not have to get in the shafts and pull along a lazy membership, but they pull and inspire us; success is a perpetual tonic; and God is manifestly with us and we know that he is in us also."

Every Christian a Missionary

One of the most remarkable characteristics of the Korean Church is its zeal for the unsaved around it. Says Rev. Ernest F. Hall:

The Koreans are taught that every Christian must become a missionary to his own people, in that he must tell the story of Christ's love to those who have never heard it. When he is examined for admission to the Church, he is asked whether he has done so or not. If not, he is usually continued on the waiting list until he can give evidence of his sincerity by having proclaimed the Gospel in as far as he understands it to others who know it not. On a recent trip into the country, a church member came to me at the close of the service

and said, "Pastor, when can you go over to visit a new group of Christians? About seven miles from here some believers are meeting every week, and the missionary has never visited them." In reply to my inquiry, he said that they had been meeting regularly for about two months. I asked him in regard to the beginning of the "group." He told me that a man from that village had heard the Gospel in Seoul, and had purchased a New Testament. He became interested. He gathered his family and friends together, in his own home for worship. "But," I said, "who leads them in their worship and teaches them the Bible?" He said, "Some of us go from this church every Sabbath and every Wednesday night, and altho we are ignorant and weak in our faith, we teach them the best we know how." This is a sample of the way in which churches are springing up spontaneously all over Korea.

JAPAN

Japan in 1907

The fifth annual issue of *The Christian Movement in Japan* appears in book form and is very neat and compact. Part I gives Christianity's environment. We learn that one-eighth of Japan's 48,000,000 are in school, two new universities are projected, and that there is a growing demand for the romanization of the language. A fleet of 1,400 steamships indicates the commercial activity; foreign trade is well up to a billion dollars, and exports are ahead. A fine Public Bureau of Charities leads in caring for the needy and is ably seconded by 100 private institutions, half of which are Christian. The army and navy are steadily growing in efficiency, but militarism is waning in the presence of an increasing desire for peace.

Part II treats of the "Christian Movement" itself. Facts of importance here recorded include: General Booth's impressive tour of five weeks; 100,000 yen given by American friends to the Young Men's Christian Association for student dormitories; welcome additions to Christian Endeavor membership; the organization of a Bible League; the jubilation of the Bible societies over greatly improved sales; the interesting output of religious books; the increase of thirteen per cent in

church membership and twelve per cent in the number of self-supporting churches; splendid evangelistic campaigns; the deepening conviction on all sides that the day of Japanese leadership is at hand; and finally, the consummation of the union of all the Methodist bodies, henceforth to move forward as one solid phalanx, with Bishop Honda in command.

Not the Earth, Only Some "Dirt"

Recalling an experience at a meeting of the Episcopal Board of Missions when last in this country, Bishop McKim spoke of having asked the Board for \$10,000 for building purposes. One of the clerical members remarked in an undertone, "The Bishop of Tokyo wants the earth!" He did not get his \$10,000. Since then needs have multiplied. He was not asking for "the earth," but only for a little of "the dust," when he said that for immediate building equipment the Church in Japan ought to have \$500,000.

How a Japanese Found Christ

In the town of Tsu, a Mr. Nagata is pastor of the American Episcopal Church. The story of his conversion to Christianity is interesting: "Some years ago a colporteur endeavored to persuade a soldier to buy a Gospel, when the soldier started an argument, and, becoming angry, grossly insulted the colporteur, who, however, did not retaliate, but bore the indignity meekly. Mr. Nagata, by chance passing at the time, paused and listened to the talk of the men, and was so impressed with the forbearance of the colporteur that he was led to sympathize with him, and also to purchase a Gospel himself. He took the little book home, read it carefully, and then decided to become a Christian." Now he is himself a pastor.

AFRICA

The Moslem Heart Can be Reached

The average American Christian believes that missions do not reach the Mohammedans. But they do. In a small way, like the curious appoint-

ment of a pagan Cyrus to do the pleasure of Jehovah, is that of a rough Kabyle Mohammedan, who sauntered into a mission book-shop in Casablanca, Morocco, and bought a number of separate portions of the Bible. The bookseller, amazed, asked what he wanted the books for. "Why, I want them to read on winter evenings," answered the Mohammedan. Then he explained that his friends come in of an evening to drink tea in his little room, and sit cosily by the fire while he reads to them from these books. This Mohammedan does not know it, but he is doing missionary work among those ignorant Moroccans of the mountains!

Ordination in Toro

In Toro two chiefs have just been admitted to deacons' orders, the first of their race to enter the Christian ministry. A few years ago they gave up their chieftainships in order that they might prepare for orders, and Bishop Tucker had the joy of admitting them both to the diaconate a few weeks since. The Bishop also confirmed 400 Batoro candidates and dedicated to God's service "a beautiful new church, built of brick, almost like a small cathedral." It is only eleven years ago that the Bishop baptized the first converts and now there are over 3,000 Christians and 1,400 communicants in the country. Six hundred and nineteen gathered with the Bishop three months ago at the Lord's Table. He confirmed in all during his tour in Ankole, Toro, and Bunyoro, all Lunyoro-speaking countries, 1,200 candidates.

An Uprising on the Kongo

Mr. Ruskin of the Kongo Balolo Mission reports a rising near Bongandanga, when the natives living in the Nsungamboyo district — some fifty miles distant from the mission station, who have been in revolt against the State, threatened to attack the mission villages. They made a raid on one village, killed some of the villagers and carried off a quan-

tity of loot. Their witch-doctor had told them that he had bewitched the guns of the State and so they need not fear the white men and their soldiers.

On Tuesday, December 17th, they came again in two parties to attack and steal the goods of the Christians.

Just as they were about to turn down the road leading to the mission station a State workman fired at them an old muzzle-loading gun. The loud report of the gun caused no little consternation, for they had been assured by their doctor that he had bewitched the guns and that none of them would go off! The State officer came up and they challenged the white man to "come on" with his few soldiers. In the attack that followed some of them were shot down, including the witch-doctor who was supposed to be invulnerable. Then they fled in confusion.

Mr. Ruskin adds: "Politically, I see no improvement. In fact, things are worse now than they were in the last days of the Abir. It seems to be the policy of the authorities to harass the natives living around mission stations, and to compel them to leave the district. . . . Before there can be any improvement there will have to be a *new* government—dissociated entirely from the present government, with an absolutely *new* policy—a humane policy."

Encouraging News from Luebo

The reports from the Presbyterian mission on the Kongo are very encouraging. Mrs. A. L. Edmiston writes: "At Luebo we have a Sunday-school with an average attendance of 650. The day-school has an average attendance of 300. The daily preaching services are largely attended and there are always at least 1,000 present on Sabbath morning. The work at Ibanj is equally encouraging and there are at least 600 present at the Sabbath morning services. During the past three months at our main and outstations at least 3,500 men, women and children have been under constant and daily religious instruction, 287

were received into the church on confession of their faith in Christ, and at least 10,000 have heard the Gospel message."

Good News from the Upper Kongo

In Africa, as well as other lands, God's power is being mightily manifested. Even cannibals are among the converts, and no sooner are the black men saved than they become personal workers. The son of old King Lukenga, at Ibanj, was converted, and is doing remarkable work among the natives. He has taken the name of William H. Sheppard, and has become a minister. Writing in the *Southern Workman*, he says:

Four years of hard work passed away without a single convert. We had longed and prayed for a soul—"O Lord, give us one soul, our faith is so weak, that we may see some visible sign of thy favor." Soon five young men came to us crying that they had renounced their idols and believed in the Lord Jesus Christ as their personal Savior. We were indeed happy. These were carefully instructed and trained, and after some months, when we felt sure of them, and had seen evidence of their changed lives, we received them into the church. At once these five started out as missionaries of Jesus, and preached the Gospel to their brethren. The first sign of the new life that you see is that they are eager to go and tell the good news to others, and bring them into the fold. They hold their family prayers daily, almost without an exception. The head of the family holds family worship morning and night. A great number of these converts have gone far away, and established churches and schools—and this without pay from the mission.

Christian Union in South Africa

The General Assembly of the Presbyterian Church of South Africa met recently at Bloemfontein, there being present 35 ministers and 28 elders. The chief item of business was a proposal for union of the Presbyterian, Congregational, Wesleyan and Baptist Churches of South Africa. A committee was appointed to confer with representatives from the other denominations. As to the native churches, Rev. James Henderson, principal of the famous school at Lovedale, advocated the formation of a distinctively

African Presbyterian Church as the only way in which the native churches could be developed in the graces which go to make up a symmetrical Christian character.

The New Era in Natal

Recent letters from Natal confirm the earlier reports of greatly improved relations between the government and the mission. The new governor, Sir Matthew Nathan, is commending himself by his course both to the colonists and to the natives. He has recently visited with his staff our mission girls' school at Inanda and the school under the care of Rev. John L. Dube at Phoenix, where he opened a new building for industrial work. His words spoken at both these places indicate his sincere purpose to make the best interests of the people his constant care. On November 29 word was received from the government that marriage licenses had been granted to two of the Zulu pastors; these were regarded as test cases, and the mission has now, after four years' controversy, succeeded in inducing the government to yield the point which it has so stubbornly insisted upon. It is confidently believed that the same rights will be granted to other ordained Zulus.

Good Progress in East Africa

Rev. E. H. Richards, of the East Central Methodist Episcopal Mission, writes as follows:

During the year the conference has added twenty-five per cent to its membership. It has also more than doubled its area of territory occupied and worked. This growth has been about equally divided all over the conference limits. Regular station schools have been doubled and more, and the total of children in the schools is close up to the double of previous records. There are at the close of conference sessions 122 native teachers at work, which is an increase of 62 over eight months previous. Of our 2,130 members 753 are in Rhodesia and 1,377 in Inhabane.

At the present writing there is a body of Christian believers in the Inhabane District—580 in number—stoutly knocking for admission, which will doubtless be accomplished as soon as it can safely

be arranged. From all that became manifest at conference it was clear to the members that the East Central Africa Mission Conference probably had an honestly won right to claim the title of "Garden Conference."

Devoted Baganda Teachers

Rev. J. Roscoe writes thus of his native helpers in Uganda:

The work the men are doing is excellent. . . . The number of failures is small. So far as I can recall, during the past four years there were only about six men who had fallen into disgrace, and who had to be suspended or dismissed from their office. This, from a body of nearly 3,000 men, is small when we consider their former life and early surroundings. On the other hand, the noble deeds of heroism have been many; numbers of the men have gone forth to minister in places where sleeping-sickness is raging, and where they go fully warned of the dangers they run of contracting the disease; still they go bravely, because, as they say, it is their duty. Several of the men laid down their lives thus.

Again, there are numbers of teachers who have been working for months without any assistance from the native Church. When told there were no funds from which to pay them, they agreed to go forward with their work rather than that the congregations should be left without any one to minister to them. Over and over again they are showing by their self-sacrificing lives the firm grip they have of the truth of the Gospel, and that the Spirit of Christ is working in them.

ISLANDS OF THE SEA

The Opium Cure in Malaysia

Rev. W. G. Horby, Methodist Presiding Elder, writes:

"About two months ago the members of the Chinese Young Men's Christian Association in connection with our Kuala Lumpur Mission Hall heard the good news that there had been discovered, in the jungle of Negri Sembilan, the leaf of a creeper which would cure smokers of the opium

habit, and they became enthusiastic in getting the new medicine. Some of them had read the Chinese translation of the life of Pastor Hsi, and as they perused the pages of that noble Christian life, and read how he opened scores of opium refuges in China and cured thousands of opium smokers with his medicine, they (the preachers especially) felt that here was an opportunity to do something themselves.

"Never shall I forget the touching spectacle of these men eagerly asking for help; of children coming asking for the cure for their fathers; of wives for their husbands. Malays and Bengalees also came; Chinese miners, merchants, scholars, and shopkeepers came in their thousands; some bringing empty whisky and brandy bottles, others 'squareface' gin bottles, for we told them that we could supply the medicine free if they would bring their own bottles. Never have I witnessed such a crowd of applicants! We supplied nearly 500 people a day, which would mean 1,000 bottles of the medicine. In addition to this we held services twice and thrice a day, seeking to bring the Gospel of Christ to them as the medicine of their souls. Other places in the town began to supply the medicine, until 2,000 men per day were supplied with it. Men came by rail from villages thirty or forty miles away, and in the streets every second man was carrying a bottle. Depots have now been opened in every large town and village by the Selangor Anti-Opium Society."

Progress in Philippine Cities

Says Hamilton Wright Mabie in *The World To-Day*:

All the larger towns and cities in the Philippines show the result of American initiative. The local native mayors (*presidentes*) and councilmen are glad to adopt the suggestions of the constabulary officers, school-teachers, army men, and commercial men with whom they come into contact. Street lighting, grading, pure water, sanitation, improved school buildings, and a thousand and one features are being carried out in every sizable community in the islands. The governors of different provinces are doing great

work, especially in the building of good roads. There are a number of regions where the roads are suitable to automobiles, and, incidentally, there are a number of motor cars in the Philippines. The Insular Government has subsidized 11 different steamship routes, and calls are made regularly at 60 different ports in the islands. Many of their boats are modern steel vessels, equipped in first-class shape.

Perhaps the greatest benefit from the incoming American is the fact that he stimulates the native people to do things in our modern way and shows them how to do it. One firm sold almost half a million dollars' worth of farming machinery to native planters last year. The Filipino will not learn by precept; he must see the work done in order to do it himself.

Progress Made in Eight Years

Protestant missions did not begin in the Philippines until 1899; but the Presbyterians now have a force of 16 men and 15 women; the Methodist Episcopal Church has 22 missionaries, the Baptists a staff of 14. Bishop C. H. Brent of the Protestant Episcopal Board conducts a vigorous mission, begun under the inspiration of army chaplains. It now possesses a cathedral costing \$10,000 and a well-equipped parish house. Other branches of the Christian Church sent their representatives, among them the American Bible Society, which is doing effective and important work in translating and distributing the Bible to a people for whom, up to 1899, it was a crime to have a Bible in their possession.

Presbyterianism Among the Filipinos

Presbyterian missionaries in the Philippines have no cause to repine over the ingathering of the past year. More than 2,000 members were received into the various churches under the seven stations of the board. This is the largest number ever welcomed in any single year and brings the sum total of membership to about 6,500. The property interests will aggregate \$100,000, and this amount does not include a number of chapels built by the Filipinos themselves. The other denominations show a proportionate increase in their membership.

Rome Fighting to Hold Possession

Rev. R. F. Black, of the American Board, writes:

Our ecclesiastical foe, Rome, for foe she surely is, has begun to awake to her opportunities here as never before. In Davao she is holding things down with a strong hand, stronger apparently than ever; but her grip is galling to the awakening people. They are restive and resent the manifest tyranny of the agents of the Roman Church. While they are not yet inclined to come to our mission, many of them are disgusted with Rome. So the outlook right around us is better. The break is bound to come. O that we may be ready for it when it comes! The Roman Catholics have reinforcements, and are likely to receive more. We shall need more workers.

OBITUARY

Samuel C. Ewing of Egypt

The United Presbyterian Mission has lost an honored and useful missionary by the death of the Rev. Samuel C. Ewing, D.D., who died on April 3 at Cairo, Egypt. He was 70 years old and was a pioneer missionary worker in Egypt, where he had spent forty-nine years. Dr. Ewing was especially interested in establishing schools in Egypt. He had only recently returned to Cairo after a well-earned furlough in America.

Dr. Ewing leaves a wife, and son William B. Ewing, of New York, and a married daughter who lives in London.

Wm. M. Junkin of Korea

The Southern Presbyterian Church has been called on to suffer the loss of a valued worker at their mission station in Chunju, Korea. Rev. William M. Junkin died on January 2, after a short illness, leaving a wife and four children. Deep sympathy is felt for Mrs. Junkin and her children in this sad loss and many Americans and Koreans will feel the departure of a warm friend, faithful counselor and pastor.

Rev. Charles Cuthbert Hall, D.D.

The Christian Church has lost an able leader by the death of Rev. Charles Cuthbert Hall, D.D., President of Union Seminary, New York. Dr. Hall was a man of fine Christian spirit and

culture. He was by nature a peace-maker and an able advocate of Christian truth and life. He was deeply interested in missions, was president of the American Ramabia Association and was connected with many other organizations. Dr. Hall was twice Haskell lecturer in India and, while he seemed to us and many others to give too high a place to the Indian religions, he left a deep impression on the educated classes of that land. We mourn his loss as a personal friend and brother.

NOTICES

The International Missionary Union

The silver anniversary of the International Missionary Union, of which our beloved coeditor, Dr. J. T. Gracey, is president, will be held in Clifton Springs, New York, June 3-10, and missionaries of all evangelical missionary societies from all lands are invited to accept the hospitality of the sanitarium and village. Entertainment is provided free for all past and present foreign missionaries and for all actual appointees of the Boards.

The object of this Union is to gather God's workers from every land that they may become acquainted with each other, their fields, methods, helps and hindrances in mission work; that missionary sympathy, prayer and fellowship may be promoted. It is the desire of the officers to create, formulate, and promulgate a united sentiment on questions of public and national interest and to enlighten and stimulate missionary zeal in the home church.*

Young People's Missionary Conferences

The Young People's Missionary Movement is planning a series of summer conferences to meet the growing demand for trained workers in missionary activity. They will be held this year as follows:

Pertle Springs, Missouri, June 12-19.

Lake Geneva, Wisconsin, June 23-July 2.

Whitby, Canada, July 2-9.

Asheville, North Carolina, July 3-12.

Silver Bay, Lake George, New York, July 24-August 2.

Alliance, Ohio, August 11-19.

In addition a special conference for Sunday-school workers at Silver Bay, July 15-23.

Mission study classes will be in charge of experienced leaders, and there are to be also Bible lectures, talks from home and foreign missionaries, devotional services and denominational meetings, with mission board secretaries. This is an opportunity for missionary workers, pastors, and leaders in all kinds of Christian work.*

Women's Summer Schools for Mission Study

The Women's Central Committee on the United Study of Missions has arranged to hold its usual summer schools this year at Northfield, Mass., Chautauqua, New York (August 1-8), and Winona, Indiana. With the efficient cooperation of Mrs. W. A. Montgomery and Mrs. Henry W. Peabody there is again promise of a most interesting and inspiring study of the new text book prepared by Dr. A. J. Brown and Dr. Samuel M. Zwemer on the Moslem world, Siam, Burma and Korea.

The Pan-Anglican Congress

This great representative assembly of leaders of the Anglican communion will soon assemble in London. A fine program has been arranged to consider:

(1) The Church and Human Society; (2) Christian Truth and other Intellectual Forces; (3) The Church's Ministry; (4) The Church's Mission in non-Christian Lands; (5) The Church's Mission in Christendom; (6) The Anglican Communion; (7) The Church's Duty to the Young. Papers on all the subjects to be discussed have been written by selected writers, and are worth reading. The compilation of these papers is in itself an important work, and study of them is urged as a preliminary proceeding before the conference.

* Inquiries for programs and further information should be addressed to the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

* For information address the secretary of the mission board or society of your denomination, or C. C. Michener, general secretary, 156 Fifth avenue, New York City.

FOR THE MISSIONARY LIBRARY

ACROSS PERSIA. By E. Crawshay Williams. Illustrations and maps. 8vo, 348 pp. Edward Arnold, London, 1907.

On the occasion of Lord Curzon's viceregal visit to the Persian Gulf in 1903, the author went home from India by way of Bushire, Shiraz, Isfahan, Teheran and the Caspian Sea, crossing Persia by the usual route.

The book is interesting but does not refer to missions or missionaries save indirectly in the first chapter. "What is needed in the East is first, mend the body, then develop the intelligence and lastly, if by that time there is any need, after this religion of stern fact has been dealt with, to turn attention to the infinite and insoluble mysteries of theology."

The author is blind to the real heart-disease of Persia, he does not point out any cause for the general dishonesty and the degradation of womanhood, which he depicts in strong colors.

It is evident in every chapter that his traveling companions were his dog "Mr. Stumps," a good round fist, a pistol, and a volume of Omar Khayyam. He saw what he went to see, the ruins of former empires and the route of former tourists. With his fine touches of humor and kindly philosophy the road is never a weary one and the book is attractive with illustrations and a good map. There is a reference to "the episode of the Bab" but the account is as meager as of all the great religious movements in Persia.

The book is also notable for perhaps the most astonishing index-entry ever conceived. "Author, the," it begins, "arrives in Persia," and continues with practically an analysis of the whole book in three columns.

MIPTAHUL QURAN. A concordance with a Complete Glossary of the Quran. By Rev. Ahmad Shah. Rs. 20., large 4to, 360 pp. E. J. Lazarus Co., Benares, 1906.

It is easier to find a needle in a haystack than to find the place of a particular text or reference in the Koran.

A book without logical sequence or chronological order surely needs a concordance more than any other sacred book of the world. Until recently the only concordance to the Koran accessible to western scholars and of use to them was that of Fluegel. This book was prepared by a Moslem convert in India and is an improvement on Fluegel for three reasons: It is more exhaustive, the references are to derived words as well as to root words, and this book can be used for all editions of the Koran and not only for the edition of Fluegel himself. The book is well printed, in spite of a page of errata, in clear type and in convenient form. Not only is this a complete concordance, but the pronunciation of every Arabic word is given in Roman type, and a glossary to the Koran is added. The glossary, altho complete and exceedingly useful to the student of the text, has several typographical errors, but on the whole is superior to Penrice's Dictionary to the Koran. An appendix gives a list of all the Arabic roots found in the Koran, which will prove exceedingly valuable to the missionary student. We welcome this book as an invaluable companion to the intelligent study of the Koran in the original. Every mission station in Moslem lands should have a copy in its library.

Another interesting and valuable pamphlet is entitled "The Origins of the Quran," by Rev. W. Goldsack (Christian Literature Society, London and Madras). Mr. Goldsack shows the heathen elements incorporated in the Quran, the Jewish beliefs and practises and the Christian elements. A useful book for missionaries.

CHINA IN LEGEND AND STORY. By Campbell Brown. 12mo, 253 pp. \$1.25 net. Fleming H. Revell Co., New York; Oliphant, Ferrier & Anderson, Edinburgh and London, 1907.

The scene of these events and stories is the hilly country of southern Fukien, where the writer lived for ten years. He has gathered his material

from various sources and put it well together; part of these narratives he sketches from life. The object is to reveal Chinese ways of thinking and living, both during their heathen and Christian experience; the book is almost equally divided between stories of heathen life and others of Christian life. There is much force in the writer's contention that it is by the study of the lives of individuals that we come to understand the collective life of the community or commonwealth. This he regards as the transition age in Chinese history, heathenism on the decline, and Christ in the ascendant. His sketches of Christian life, seven in number, are fascinating in interest. Some of them seem nearly incredible, like the story of Ah-Choang and the broken gods, where we are told of a man who, while yet a heathen, seized a wood-chopper and cut an idol god into matchwood, and served all the other idols that stood upon the altar-table in like fashion. These stories of converts, if as we suppose, the author vouches for their substantial accuracy and veracity, are an overwhelming vindication of missions, and will supply excellent material for stimulating missionary addresses. They would furnish also most captivating material for reading aloud in the family.

CHINA CENTENARY MISSIONARY CONFERENCE RECORDS. Report of the Shanghai Conference, 1907. 8vo, 823 pp. Illustrated. \$2.50 *net*. The American Tract Society, New York, 1908.

This was a great report of a great conference. In addition to general matter relating to the conference this volume contains: (1) the papers and memorials, (2) discussions and resolutions, and (3) statistics and directory. The most valuable for general and permanent use are, of course, the papers and discussions. These take up in a masterful way the great problems before the Christian Church in China, the Native Ministry, Education and Evangelization, Woman and Woman's Work, Christian Literature, Medical Missions, County and Federation, the Relation of the Missionary to

the Chinese Religion, Institutions and Politics. These questions are discussed by men and women who have given their lives to China—men and women of intellectual and spiritual power and sound judgment—Dr. John C. Gibson, Dr. D. Z. Sheffield, Dr. F. L. Hawks Pott, Rev. J. W. Lowrie, Rev. A. P. Parker, Dr. C. W. Mateer, and others. There are also reports of addresses by Dr. Arthur H. Smith, Walter B. Sloan, Dr. Henry C. Mabie, John F. Goucher, Harlan P. Beach, and others.

The volume is exceptionally valuable to missionaries in China and to students of Chinese missions.

THE FUTURE OF JAPAN. By W. Petrie Watson. 8vo, xxxi+380 pp. \$3.50 *net*. E. P. Dutton & Co., 1907.

This is a distinct contribution to our already voluminous literature on Japan. In it the author makes the avowed attempt to explain Japan largely upon a psychological and philosophical basis. The comparisons drawn in the preliminary chapter, and elsewhere, between Japan and Europe reveal the insight of a true historian, and are of more than ordinary interest to the student of history.

Part I, pp. 1-223, is taken up wholly with the past and present of Japan, and even in Part II the present figures very largely, while the future is mainly left to be inferred. Hence, the contents do not fully justify the title of the book, and the reader experiences some disappointment. In chapter xxv, "Japan and Christianity," the author takes too narrow a view of the results of Christian missions in Japan, depending, it seems, solely upon statistics of baptized converts.

His forecast of Japan's future, tho not specially illuminating or assuring, asserts a dominant principle as essential to Japan's future greatness, and which, directly or indirectly, is frequently insisted upon throughout the book. We have never seen this stated so clearly and so persistently before with reference to the future of Japan, and deserves consideration by those

who would labor for the highest welfare of the Island Empire. This principle, in a word, is, *faith in a personal God of the universe.*

The reading of this book is not a pastime for an idle hour, but to the earnest student of history it is interesting from cover to cover.

THE CHRISTIAN MOVEMENT IN JAPAN. Edited by Dr. D. C. Greene and E. W. Clement. 12mo, 421 pp. Yen, 75. Methodist Publishing House, Tokyo, 1907.

The fifth issue of this annual on missionary problems and progress in Japan comes out for the first time in cloth bound book form. It shows an immense amount of painstaking research and is, as usual, full of interesting and useful items of information, but a disproportionately large amount of space (130 pages) seems to be devoted to describing material conditions in Japan, that have no direct bearing on mission work or the interests of the Japanese Church. The facts and opinions set down, are all interesting in themselves, and make the book valuable to those not particularly interested in purely missionary matters. The same may be said about most of the appendices. The statistics of missions given are full, but the difficulty of making them plain to the reader is evidenced by as many as forty-five separate explanations! They cover, in general, the year 1906.

The total membership for the end of that year is given as follows:

Protestants, 64,621; Roman Catholics, 59,437; Greek (Russian Orthodox) Christians, 29,573; making a total of baptized Christians of 153,631. The total number baptized during the year was 10,402. Of the 453 organized Protestant churches there were 115, or about one-fourth entirely self-supporting. This proportion has increased much since that time.

The "allied agencies" for Christianity are specially reported in this volume, and reveal many deeply interesting facts. That a great and wonderful "Christian Movement" is going on in Japan is abundantly shown in this annual.

OUR MISSIONS IN NORTH CHINA. Rev. J. Hedley, 16mo, 186 pp. 1s. 6d. George Burroughs, London, 1907.

A brief record of the work of the Methodist New Connection in China. Includes a chapter on "What the Boxers did for us," "How a Missionary Spends his Time," and "Chinese Customs and Religions."

NEW BOOKS

THE KINGDOM IN INDIA—WHOSE? By Jacob Chamberlain, M.D. 12mo. \$1.25. Fleming H. Revell Co., 1908.

CHRISTIANITY IN JAPAN. By Merriman C. Harris. 12mo. Jennings & Graham, Cincinnati, 1908.

SIDELIGHTS ON CHINESE LIFE. By Rev. J. MacGowan. 12mo. 15s net. Kegan, Paul & Co., London, 1908.

GEORGE GRENFELL AND THE KONGO. By Sir Harry Johnston. Illustrated. 2 volumes. 8vo. 30s net. Baptist Missionary Society, London, 1908.

JERRY MCAULEY, AN APOSTLE TO THE LOST. R. M. Offord, LL.D. Illustrated. 304 pp. \$1.00 net. American Tract Society, New York, 1908.

THE SONS OF HAM. By Bernard Upwood. 2s. 6d. London Missionary Society, 1908.

THE UNFINISHED TASK OF THE CHRISTIAN CHURCH. By Rev. James L. Barton, D.D. 12mo. Cloth, 50 cents; paper, 35 cents. Student Volunteer Movement, New York, 1908.

THE KINDERGARTEN IN AMERICAN EDUCATION. By Nina C. Vanderwalker, B.S. 12mo. The Macmillan Co., 1908.

THE PASSION KING. By Rev. A. R. Kuldell. 12mo, 102 pp. 40 cents. Lutheran Book Concern, Columbus, Ohio, 1908.

THE TEACHING OF JESUS CONCERNING HIS OWN PASSION. By Wayland Hoyt, D.D. 12mo, 200 pp. 75 cents. American Tract Society, New York, 1908.

CLARA LEFFINGWELL, A MISSIONARY. By Rev. W. A. Sellew. 12mo, 320 pp. \$1.00. Free Methodist Publishing House, Chicago, 1907.

ORGANIZED CHRISTIANITY. By Kneeland P. Ketcham. 12mo, 296 pp. 75 cents. 337 West 23rd St., New York, 1908.

DEPUTATION OF THE AMERICAN BOARD TO CHINA. Illustrated report. Pamphlet. Congregational House, Boston, 1907.

AROUND THE WORLD FOR THE AMERICAN BIBLE HOUSE. John Fox, D.D. Pamphlet. American Bible Society, New York, 1908.

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